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American Notes. The attempt of President Wilson to get through the Peace Congress an international agreement in favor of religious toleration has split upon the old rock of Romanism. The following was the text of the proposed resolution:

"The high contracting parties agree that they will make no law prohibiting or interfering with the free exercise of religion and they resolve that they will not permit the practice of any particular creed, religion or belief whose practices are inconsistent with public order or with public morals to interfere with the life, liberty, or pursuit of happiness of their people."

It was just the liberal powers, England, France, Italy and Portugal, that objected to a pronouncement on this subject. The Reformation settlement in England does not permit a Catholic to be King or Lord Chancellor and England does not care to have the question reopened. France feared that appeal would be made to readmit the monks and nuns into her borders; Portugal, that her drastic anticlerical legislation would be endangered; Italy, that the Vatican would, under its cover, seek to alter its status in relation to the Italian State. So the original clause was abandoned. When a new declaration was drawn the Japanese Baron Makino upset it by introducing an amendment providing for race equality and there at the date of writing the matter rests.

"Shall We Discard the Living Christ?" is the rather blasphemous title of an article in the University of Chicago's *Biblical World*. This title implies, naturally, that it is in the power of man to eject Christ from His universe or that Christ is but a concept and this, indeed, is the writer's view. He defines Christ as

"the parental instinct, the spirit of love that lies dormant in us all, ... a composite photograph of the best Christians the new convert sees about him. He is the embodiment of that group consciousness of the Church known as the Holy Spirit. . . . . Christ is simply the reflex of local moral codes. It is difficult to affirm the identity of the living Christ and the historic Jesus," etc., etc.

Such is the antichristianity to which the Chicago University theologians attach their trade-mark. The writer, however, has well-justified misgivings on one point. He rightly says:

"If there is one thing we miss in the liberal Christianity which more and more prevails it is that sense of a great sustaining moral power which used to be the glory of the evangelical churches. Ethical sensitiveness is here aplenty in the liberal movement, but I am not sure about moral power."

The reason is that the living Christ is not in and through and behind it.

Ex-President Taft, Speaking at the Unitarian May Meetings in Boston, affirmed that the Unitarian spirit did not concern itself with getting Presbyterians away from their church or Congregationalists from theirs.

"Our spirit consists in pushing propaganda among those not in any church and making them feel the teaching of Jesus Christ as we feel it."

But is the Unitarian body missionary either at home or abroad? Are not practically all its accessions from other Christian bodies? It has, for example, a little mission among the Khassias of Assam; but these Unitarians were brought up in the Welsh Calvinistic Mission. Unitarianism and liberal theology, generally, seem powerless to make any original impression on heathenism, Mohammedanism, Romanism, or the unchurched. In this connection it is interesting to note that the Unitarian Theological School at Meadville, Pa., is offering a $500 scholarship to any Hindu preparing to work as a missionary *of the Brahmo Somaj* in India.

The Rev. Robert A. Davis has resigned from the pastorate of the First Presbyterian

Church of Englewood, N. J., where he has served ten years, to take up that of the Labor Temple of New York. Thus he goes from one of the wealthiest to one of the poorest churches of the denomination. His predecessor, the Rev. Jonathan Day, is now serving as Commissioner of Public Markets in New York. Another recently attached to the Temple, the Rev. W. M. Fincke, is preparing to start a school for ambitious and promising young men from the Temple in the old Fincke homestead at Cornwall-on-the-Hudson.

Mr. James Moore Hickson, the founder of the Society of Emmanuel "for the revival of the ministry of healing in the Church of Christ," has been recently in the United States. Mr. Hickson teaches that this ministry of healing is an essential part of our Lord's work on earth and that His commission in this respect has never been withdrawn. Not every Christian, according to Mr. Hickson, has healing power, but the Church, through prayer, can discover those to whom this gift is entrusted. The (Anglican) Church Army, with which Mr. Hickson works, holds healing services at which sufferers are anointed with oil and receive the laying on of hands.

The Philippine Mission to the United States was given a luncheon by the American Bible Society at the Pennsylvania Hotel during its stay in New York. Dr. Haven, Secretary of the Society, called attention to the facts that during the American occupation of twenty years the Bible had been translated into eleven languages and dialects of the archipelago and that two and a half million Bibles, or portions, had been distributed. Mr. Manuel Quezon, President of the Philippine Senate and Chairman of the visiting Mission, spoke with high enthusiasm of the results of Protestant Mission work among the Filipinos and assured the representatives of American Christianity that, after complete independence, every effort would be made to assist the various missions. Mr. Rafael Palma, Secretary of the Interior and Mr. Jorge Bocobo, Dean of the Law School of the University of the Philippines, spoke with the same appreciation of Protestant Missions and the work of Bible distribution.

Mr. Souders, Who Has Been Superintendent of Missions among Hungarians in America for the Reformed Church, says of these people:

"They have always shown themselves liberal in the support of the Church, have provided good homes for the ministers, have paid back money loaned by the Board of Missions with liberality and always paid interest when due. In their classes and conferences they have shown themselves remarkably alert in mind and wonderfully ready in speech. It has always been a blessed privilege to join with them in the Lord's Supper because they are all so devout."

The Methodists Are Practically the Only Protestants Working among the Slavs of the Connellsville Coke District, a tract seventy-five miles long and of varying breadth. They have interests at about twenty points. A chief difficulty is the constant shifting of population as coal beds give out. The proposal, therefore, is to erect ten movable churches at strategic points. These can be taken up and transferred to new villages at will. To each will be attached a Slavic preacher and a woman worker trained, if possible, at the McCrum School for Slavonic workers at Uniontown, Pa., which takes raw girls from the coke villages and turns them into finished social workers.

The Interaction of Home and Foreign Missions is strikingly illustrated by the *Missionary Herald* in the case of Miss Olga Terzieva, a trained social worker, at present in Akron, Ohio. Miss Terzieva is the daughter of the pastor of the Congregational Mission Church in Samakov, Bulgaria. Shortly after taking up work in Akron she was summoned to court to interpret for a Bulgarian. He was convicted but through Miss Terzieva's influence allowed to enter the Army instead of going to prison. Having no relatives and out of gratitude to his countrywoman he took out War Risk insurance to the amount of $5000 in her name. Two months later he was killed and Miss Terzieva is now planning to turn over $2000 to the Girls' Boarding School in Samakov,—a Congregationalist institution—and with the balance to help her brother to his medical education in Switzerland.

Critics of Church Unity. That mere ecclesiastical concentration would be of questionable value is the opinion of many who are not easily carried off their feet by temporary currents of opinion. Dr. McNary, of the United Presbyterian Church, protests against the interpretation of the words, "that they may be one," to bolster up ecclesiastical schemes.

"That prayer has no reference to organic union. It has a far more spiritual and mystical meaning,—that the whole Church might be one with Christ as He with the Father. . . . . There were twelve gates in the New Jerusalem and no two of them alike. Every denomination has its own soul, its own spiritual character. No two of the seven churches of Asia were alike, each shined with its own peculiar luster like the jewels in the breastplate of the high priest. . . . . Our little church is united, harmonious, homogeneous. We know each other, love each other and although we are little among the tribes of Israel we always march at the front in moral reforms, in religious endeavor and in preaching and defending the pure Gospel of Christ. . . . ."

Dr. McNary thinks that incorporation into other bodies would not only not "add to our efficiency" but would work the other way.

As to the latest plan of the reunionists,—reordination,—Mr. Hubert Herring makes the comment that it represents a bargain in which neither of the contracting parties sets the slightest value upon the distinctive possession of the other.

"Our Episcopal friends set no value upon the Congregationalist ideal of a prophetic ministry whose validity depends upon power rather than upon pedigree. On the other hand, we do not covet that which seems so valuable to Episcopalians. We would not be priests upon any terms. Why should we spend time over a bargain by which we are to exchange goods which to the minds of both parties are fictitious at best?"

The Prayer Life. Bishop Burt, of the American Methodist Church, testifies to God's faithfulness. He recounts in the *Christian Advocate* an experience in connection with his treasurership of the Boys' Industrial School in Venice.

"One morning in October, the twenty-third to be exact, I looked over the books and found there was not a cent of money to take care of the boys for the last two months of the year. I felt unable to call on any of my friends, for they had all given liberally, so I said to the superintendent: 'There is only one thing to do. Let us put the matter before the Lord and trust in Him.'

"After a considerable time on my knees praying for help, I suddenly felt that everything was all right. I knew somehow that the money would be provided.

"Eleven days later I entered my office in Rome and found the following letter:

"'My Dear Dr. Burt: As I was going to my office on Broadway, New York, on the morning of October twenty-third, a voice said to me you had need of a little money to help you out in your school at Venice and I herewith enclose my check for $1000.'

"This was the exact sum needed and it came from a man who had never before contributed to the Methodist Church. Later he became interested in the school and provided many scholarships. Since his death his widow has given $10,000 for a new Methodist church in Venice."

Mr. H. A. C. Allen is an English Methodist, a member of the China Inland Mission, stationed in Yunnan. He is a man who has never been ordained or, in fact, received theological training. But he is a wonderfully successful missionary, there being more converts attached to his station and outstations than to those of all other missions working in the province. He believes, of course, in schools and hospitals, but thinks of soul-winning as his main line. The *Life of Faith* quotes a letter from him on Prayer. He says:

"The Lord is leading me to take more time than ever in prayer. I can better afford to let anything go than time for fellowship. The Lord greatly helps me in the matter of the morning hour which is to me the most valuable hour of the day. I have found much help in writing down every day afresh, all those people and items for prayer, and as I pray for them I draw a red line under them. This is a sort of thermometer of faith. One thing after another slips off the list and new ones are brought on. If a thing hangs fire longer than it should do, it reminds me that I am not getting victory there. . . . . If we could but trace it, we should find that practically all the blessing and success we have is connected with prayer."

"Making a Revival a Survival." This is the purpose of Mr. Buchman and his Band. He insists that depersonalization of activities is the curse of Christian work to-day; that the tyranny of things and institutionalism have become great hindrances to the free ac-

tivities of the Divine life in men. "We are busy making plans instead of propagating life." Christ dealt with individuals. The Gospel is concerned first with sin, the disease, and then with the cure,—the Lord Jesus, and any machinery which obscures these central things should be modified or abandoned.

In order to conserve the results of platform evangelism there should be, he thinks, a sufficient number of trained workers present to personalize the message to the non-Christians. In this corps should be the meeting's center of gravity. These workers are most efficient when working in teams, as in the recent campaign in the Far East and in Mr. Buchman's successful evangelism of Pennsylvania State University. "Vitalized individuals work more effectively in congenial groups." Workers must, above all, possess that rare gift of evoking confidence for there is much moral surgery before them. The present movement of personalized evangelism began with a group of eight men at Hartford Theological Seminary who met every Wednesday morning at seven for fellowship and prayer. It goes to the center as naturally as social Christianity abides in the periphery. It deals with the miracles which follow upon "the collision of a live soul with a dead soul" and teaches that the necessary prerequisite of this miracle-working is victory over personal sin.

An Apostle of the Book. The *Bible Society Record* publishes a letter which might furnish food for thought for certain comfortably living vivisectors of the Bible. It runs as follows:

"I have been engaged in colportage for the past seven years. I was fifty when I began. I work out all winter and stock up on clothes and manage to save up enough to buy a few Bibles. Then I start out on foot.

"I do not try to sell the Bibles in the large cities but to reach the smaller towns and the very small country places. I started out from Kansas City ten years ago, went to Denver, thence to Boise City, Spokane, Seattle. I travel very slowly on account of having to work out part of the time. I am compelled to earn money enough to buy my clothes and Bibles. As I travel on foot I need very little. I crossed the Sierra Nevadas on foot.

"I carry no knife or pistol and I never take harm for the Lord, He abideth back of me. I carry my quilt and my water bag and a little food in a bag. I know how to camp out. I have a large Scotch collie dog with me. From Tacoma I dropped down through Oregon, California, Arizona, New Mexico and back to Kansas City.

"Now I want to know if you could help me by giving me an appointment as colporteur? I do not always sell the Bibles but give them away when I judge advisable to do so.

"I am going to South America. Would you like to consider helping me in any way? I could live on so little. Sixty-five dollars a year would support me without my having to stop and work out. Thirty-five dollars would fit me with a two-wheel cart and donkey, a blanket, a few cooking things and a little food. I crossed the Mohave Desert on foot, 112 miles of sand and sun,—naught beside. How I have slept in sheds, on the ground, in the Spanish people's huts, etc., time and space forbid the telling. I never lack for food or shelter. 'Praise God, from Whom all blessings flow.' I do the work that I do for the love of the Master. . . . ."

Armenian Notes. **The Armenian Patriarch Has Sent This Message to the Children of New England Puritanism:**

"For the American Board of Foreign Missions, Boston. In my deepest mourning for the destruction of more than three thousand Christian Armenian sanctuaries and for the martyrdom of over a million of my children, I remember with heartfelt gratitude the heroic services rendered by those noble American missionaries who, despising death and willingly foregoing the protection of the mighty Government of the United States, preferred to be martyred in their absolute devotion to my people. To-day, with the hearty participation of all my people, I have had holy mass offered in memory of those noble souls. On this solemn occasion I come to express my thankfulness to the American Board that has for nearly a century helped the persecuted Armenian nation materially, intellectually and spiritually."

(Signed) SEVAN, ARMENIAN PATRIARCH.

Mr. W. W. Peat, of the American Board, writes of a recent service at the Gregorian Armenian Church of the Holy Trinity, Constantinople, in which the obligation of the Armenian people to American missionaries through nearly a century was formally acknowledged. Emphasis was laid on the way in which these Congregationalist missionaries had loved not their lives unto

death and in the closing prayer the names of twenty-eight American missionaries, men and women, were mentioned. It was affirmed that a blood covenant had been in this way established between Armenia and America, which could never be broken.

Reports from Asia Minor state that the Moslem harems are being evacuated by thousands of Christian Armenian girls who had been forced into them. In the Aleppo district the number reaches 6000. During the month of April 260 Christian girls were rescued from Turkish harems in the town of Aintab alone. They were given shelter and employment. The faces of many of the rescued girls are tattooed with Moslem marks to show that they are Moslem property. Some in their shame have attempted to eradicate these marks with corrosives and even with finger nails. Homes have been started in fifteen cities for these girls.

Ritualistic Catholicism and Evangelical Catholicism. A picture of the first is given in the *Living Church* by a correspondent in Havana. It is a description of the service of the Holy Fire in the Protestant Episcopal Cathedral in that city. This service was arranged for the numerous Armenians, Syrians and Greeks of the city, and is a reproduction of the one taking place yearly at the Church of the Sepulcher, Jerusalem.

"In the midst of the choir was placed a table covered with a great profusion of flowers. On the altar was lying a pillow very heavily embroidered, apparently with the form of Christ. The celebrant wore a cope of carmine heavily embroidered. The service was sung in the Greek language, and it was impossible for anyone not fully acquainted with that tongue to know just what its nature really was. The music was weird beyond description. . . . . Beginning with a high falsetto there was a prolonged recitative on a very high note, ending in an extremely low note prolonged to an aggravating length. At a certain point a layman censed the altar and the pillow and the minister and the table. Then the acting minister, taking the pillow in his hands, lifted it far above his head and proceeded with it to the table where he placed it in the midst of the roses and under the light of the two candles. Then they marched around the table several times. Then candles were distributed. When a Roman Catholic Cuban refused one, he was told, 'Do not fear to take it for we are just as Catholic as you.' Then the minister took the pillow in his hands and, elevating it as high as possible, marched to the entrance of the church while incense floated on the heavy air of the cathedral," etc.

Another Type of the Church Catholic. This appears in a letter of Dr. G. Sherwood Eddy describing his visit to the Convention of the Syrian Church in Travancore, India. These Christians represent a survival of the churches supposedly founded by the apostle Thomas. Some four hundred thousand of them were forced into the Church of Rome in the sixteenth century. The balance, about a half million, vegetated until the end of the nineteenth century. Their awakening has been due chiefly to the mission of help of the Church Missionary Society.

Twenty-five years ago they held their first convention for religious revival in the sands of a river bed with about 1500 in attendance. These conventions have continued year after year. This year the number in attendance was 30,000,—making it by far the largest Christian convention in the world. In the morning the liturgy and rites of the ancient Church are used which bind the present to the remote Christian past, but the preaching by the bishop (a young man trained in Canada) went farther back to the intimate teaching of the Lord's ministry. "There was an unspeakable fellowship as we partook of the dark Oriental bread and the wine from a spoon."

Those present are gathered from hundreds of distant villages. They are clad in white and seated on the dry sand of the river bed, men on right and women on left.

"The collection has just been taken, and the people have made their offering which was gathered from the two hundred sections of the tabernacle and laid before the bishops as at the feet of the apostles in the days of old. Thousands of hearts in the period of intercession are lifted in fervent prayer with a devotion far greater than I have ever seen in any Anglo-Saxon church."

The subject of the address is "Personal Evangelism," or the arousing of this ancient Church to win India for Christ through the rank and file of the laity. Every one of the thirty thousand is reached by the speaker's voice, thanks to a large sounding-board. After the address the meeting is thrown open for personal work to train Christians.

The young bishop and some fifty priests scatter in the audience, engaging in personal conversation. Hundreds of laymen turn to those beside them to make sure whether they have the dynamic of the Christian life and are ready for service. At last this ancient Church is awakening to a sense of its missionary responsibility to save souls. Each morning Mr. Eddy conducts classes of priests on "Personal Evangelism."

Certain features of the convention are racy of the East.

"By four o'clock each morning a man passes through the encampment and among the boats on the river crying 'Praise unto God! Praise to the Son of God,' and soon the sound of prayer and praise set to old Syrian tunes is rising on all sides and continues until dawn. Each night a modern John the Baptist goes through the camp calling upon the people to repent and put away their sin. It seems like living again in the early days of Galilee and Syria."

"The Salt of France." This is the soubriquet which the Academician, the late Emile Faguet (himself not a Protestant), uses to describe French Protestantism, past and present. Mrs. Houghton in her "Handbook of French Protestantism" gives us the names of many sprung from Protestant homes who have made France famous,—Curie the physicist, Cuvier and De Quatrefages naturalists, Guizot, Sismondi, Benjamin Constant, Edmond Schérer, Bartholdi who designed the Statute of Liberty in New York harbor, Col. Denfert-Rochereau the heroic defender of Belfort in '70—men of all professions and masters in them. The Huguenot conscience is for France what the Nonconformist conscience is to England and the New England conscience to America. The first to protest against the slave trade was Baron de Stael, Huguenot. Delessert, the founder of savings banks, Gide and De Boyve, apostles of coöperation, Charles Robert, protagonist of profit-sharing, Charles Waddington of Sunday rest,—were all Huguenots. Richard Waddington, Jules Siegfried, Pastors Arbouv and Robin are Protestants who have led in factory legislation, prison reform and housing reform. The first French asylum for the blind was founded by a blind Alsatian Protestant Koechlin: the first children's schools were opened by a Protestant, Mme. Jules Mallet, and the institutions for idiots, epileptics, etc., organized by Pastor John Bost at Laforce, were the first of the sort in Continental Europe.

In education Protestants have taken the lead in France as everywhere. The first law on public education was drawn up by Guizot in 1833; the first to agitate for national public and compulsory education were the Protestants Vincent and Athanase Coquerel. In the great fight for education in the eighties Ferdinand Buisson, Felix Pécaut and Jules Steeg took the leading *rôle* under Jules Ferry. Most of the directors of higher education at that time were Protestants. Thus the inspector general of boys' schools was the former Protestant pastor Jules Steeg; of girls' schools a Protestant, Mlle. Kergomard.

Mme. Jules Siegfried is President of the National Council of French women. The Boy Scout movement has been introduced into France by Pastor Georges Gallienne of the McAll Mission, to reach the Apache boys of the Javel quarter of Paris. It has succeeded marvelously. Two French Protestant officers, Gen. Amboix de Larbon and General de Berckheim, are Chief Scout Master and Director respectively of this Movement. French Protestant girls to the number of 8000 are organized in societies of *Fourmis* (Ants) to sew for the poor. In spite of their diminutive numbers French Protestants to-day support over fifty orphanages and as many homes for the aged. In Paris alone where they are but one in twenty-five of the population, they maintain not less than sixty benevolent institutions besides their purely religious ones.

Illustrations of Grace. José Maria Morales, drinker, circus loafer and general bad man, came to the Methodist dispensary in Guanajuato, Mexico, for medical aid in sickness and heard the Gospel. Later he attained fuller understanding of the truth, joined the Church, married his wife, legitimatized his seven children, established a bakery in Guanajuato, and adopted a considerable number of orphans, so that he now supports a family of twenty-two persons. He is a tither, giving away $15 a month and is

growing in grace rapidly. He is active in all kinds of church work and is a humble and devout Christian.

The New Era Tells the Story of a Growing Christian Community on the Plantations of a Jewish Capitalist in Guatemala, Mr. Adolf Myers. Up to four years ago his laborers celebrated the Church's festivals with alcoholic orgies. Then one of the worst trouble-makers was converted to Christ, abandoned drinking, destroyed his illicit still, married one of his wives, quit fighting and so conducted himself that he was named chief constable of the section. His example and teaching influenced others to better courses so that some thirty families identified themselves with Protestant Christianity. Mr. Myers has built for them a church which seats three hundred. The people themselves, though poor, have bought an organ, support a day school and partially support an evangelist. This development, although but three years old, has spread to neighboring plantations, on one of which is a congregation even larger than this original one. The coffee capitalist insists that conversion makes for efficiency. In years past he has lost hundreds of dollars when shipping coffee because of the incapacitated condition of drunken ox-drivers.

"This year three of my seven ox-drivers were evangelicals, and they managed to keep the other four straight so that not a cart was upset nor a grain of coffee lost."

The Quezaltenango field of the American Presbyterian Mission, where these plantations are located, has but one missionary and expends $735 only on its work in addition to his salary. Yet in six years the congregations have grown in number from ten to fifty-three, of day schools from none to seven, and of Sunday schools from one to twelve. Contributions on the field have multiplied by twenty-five.

The Indians of Northern Canada. Mr. Tomlinson describes in the *Missionary Bulletin* certain degrading customs of the still pagan Indians, among them the feasting for the dead. "They joined themselves unto Baal-peor and ate the sacrifices of the dead," is his apposite quotation.

"In the fall of the year it is very evident who is going to give a feast for the dead. It is to be seen by the dirt of the children and their poorly clad condition. A man who used to wear a collar and tie and come to church every Sunday discards his collar, dresses himself in rags, and is hardly seen in church. He cannot afford to buy soap. He has to save everything for the one event. And should you ask him to give a contribution he tells you he cannot for he has one, two, or three, dead. He must give them a 'proper send-off.' When the time of his feast is on he will fill a large basin with coins and go around giving money away. To some chiefs he will give five dollars, to others a dollar, and to the children twenty-five cents all around. There is no limit to what is to be given away,—horses, cattle, guns, harness and even daughters. The feast starts the week before Christmas and lasts till the middle of February. No work is done and there is general demoralization. A large per cent of the people wish the Government would step in and abolish these customs but they have not the backbone to do it themselves."

The Suckers and Cranes, Indian tribes of the Far North, are coming over to Christianity. Long before they could get missionary instruction they built a church for themselves. Once they even sent canoes for a missionary who was visiting Little Grand Rapids but he could not go and they returned disappointed. Yet under the leadership of one of their number who is a Christian they have been largely evangelized. Thus in a band on Deer Lake with 203 persons, all the adults are nominal Christians and also the children of understanding years. They have a day school and recently raised $55 for missions.

Religious Degeneracy in Latin America. A Mexican paper, *El Faro,* says:

"Supposing the Protestant papers of the Republic should publish a convention programme of the Protestant churches of Mexico in the following terms:

"'Morning Worship, Bible Study, Quiet Hour, Discussion on Sunday School Methods, Christian Endeavor, Bible Work, Missions, and Evangelism.

"'There will also be Horse Races, Cockfighting, Bullfighting, Balls, Raffles, Roulette, Monte Games, Lotteries and Open Air Saloons.

"'Drunkards, gamblers, sharpers, women of bad life, are welcome. There will be special trains running.'"

The writer imagines the uproar which such an announcement would occasion in

the evangelical churches of the land. Yet he explains that all these features characterize the great festivals of the Virgin of Guadalupe, San Juan de los Lagos, etc.

And the same thing prevails down the line to Panama and indeed farther. Mr. C. F. Lincoln, of the Central American Mission, describes how at the Feast of the Conception the local priest in Honduras sells the public square at auction, arranges for the gambling dens, bullfights, sale of liquor, cheap vaudeville, etc.

"When we came here they still had bullfights and the Romish church served as one side of the enclosure."

The priest sallies forth each day during the Festival to sing "Hail Marys" before houses, charging $1.50 for each stop. During this time there are also a great number of baptisms as the people wait for this day to have their children baptized. There is much fighting and so far this year three people have been killed.

"I went up last night to look around. At the roulette wheel we saw rich, poor, women and boys, Chinamen and negroes, all gathered around to play. Ninety-five per cent of the establishments are either saloons or gambling places."

The Jews and the Bolsheviki. **The Jews Seek to Dissassociate Themselves from Bolshevikism** as far as possible and point out that although Trotzky and Zinovieff are Jews, Lenine is the son of a Russian landed proprietor, Tchitcherin of a Russian nobleman and Lomarcharski, Tomski and Rikov are non-Jews. They fear that when the inevitable fall of the Bolsheviki Government comes, the stored-up hate against it—the general disgust and horror at its cruelty, inefficiency and selfishness—will fall upon Jewry. This is not improbable. The terrible pogroms at Pinsk and other places in Poland are likely to be duplicated in Russia if this expected reaction against the Communist Government takes place.

A writer in the *Review* gives much important information concerning this matter. He estimates that Jews constitute at least 60 per cent of the commissars and members of the Soviets. When Trotzky was approached by a delegation of prominent Jews who begged him to withdraw lest he should bring ruin upon his coreligionists he stated cynically that he was no longer a Jew but an internationalist without religion. He did not care if a million Jews were sacrificed provided they stood in the way of the realization of the new world order. The Jewish advisers of our President urged him a year ago to recognize the Soviets, perhaps thinking that their fellow Jews in Russia would be secure under a government so Jewish and so committed to humanitarian principles. But their calculations have miscarried. When Bolshevism falls in the near future,

"commissar and Soviet members will be hunted down like wild beasts and no one will lament them. But it is not they alone that will suffer. In the minds of the masses of the Russian people the Bolshevik *régime* and its Soviets have been associated with the Jews and they hold the Jews collectively responsible for the Bolshevik horrors."

Yet it was a Jew who killed Uritzky and a Jew who attempted the assassination of Lenine and the Bolsheviki have just executed one of the most prominent Jews of Russia, Abram Varhavsky, President of the Jewish community of Petrograd.

Brief Notes from Abroad. **Dr. Albert Carless,—One of England's Eminent Surgeons,** Professor of Surgery at King's College, London, and author of a Manual of Surgery which is internationally known, having been translated into such exotic languages as Chinese, Arabian and Czech,—abandons the honors and emoluments of his profession to give the remainder of his life to the Barnado Homes as Medical Director. Dr. Carless makes this renunciation following the loss of his two sons in the War. On the religious side of his life he has been in close touch with the late Evan Hopkins; on the professional, with the late Lord Lister.

A United Medical Missions' Exhibition is to be held in St. Martin's-in-the-Fields, the old landmark on Trafalgar Square, by the missionary societies of both the State and Free Churches of Greater London. Thousands of young people connected with these churches are to coöperate as stewards. Drs. Jowett, F. B. Meyer, the Bishops of London, Stepney, Southwark and Chelmsford and other church notables are to take part in this joint demonstration.

An Italian Catholic Party has been formed in Italy under the title of the Italian People's Party. Romolo Murri says of it that the Vatican, having lost all in the diplomatic game and in the plans for rearrangement of the European map, now, in order to attain its independent temporal position, seeks the political aid of the Italian people. The new party is camouflaged by an elaborate social programme,—sick insurance, old age insurance, arbitration of strikes, coöperation, development of peasant proprietorship, fight against malaria and tuberculosis, etc. More significant is the adhesion to woman suffrage. The Catholic women voting in Italy would be for the clericals a weapon of the first political importance. Another programme point entitled "liberty of teaching" implies the Government subsidizing of church schools and the practical surrender of popular education by the State to the Roman Church.

Protestants in Poland number 500,000, most of whom are Lutherans, although there are some 10,000 Reformed. General Pilsudski and a few others less notable in the Government are Lutherans. As Pilsudski is, next to Premier Paderewski, the most influential figure in Poland, Protestants have a pretty good guarantee that their rights will be respected. Lay preaching has a very considerable development in Polish churches. In Warsaw there is one evangelical church seating 5000. Polish Protestants plan the establishment of a Seminary in Warsaw for training pastors.

The University of Geneva Was Founded by John Calvin. Prof. Eugène Choisy, who occupies the Chair of Church History and who is now in the United States, calls attention to the appropriateness of the choice of the city of the Calvinistic Reformation with all its traditions of self-government,—the source out of which flowed the influences that moulded democracy in Scotland, New England, Holland, and the England of the Commonwealth,—as the home of the League of Nations, the center of world government.

"Geneva, standing as it does for the inflexible morality of the Puritans, is representative of the spirit that has triumphed in the victory of the Allied Nations."

Professor Masaryk, the First President of Czecho-Slovakia, was brought up a Catholic but is now Protestant. His religious life was at one time much influenced by Dr. Schauffler of Cleveland who formerly worked as a Congregationalist missionary in Moravia.

New Hebrides Chiefs Protest Against the Suggestion that Their Islands Should Be Turned Over to France. The following letter has come to the son of John G. Paton:

"I, Iavis, desire to write this letter to you, Frank Paton. I have heard again that France wishes to take Tanna, but I do not desire France on Tanna. Formerly this land of Tanna was dark with all sorts of evil ways but the Lord Jesus sent you to Tanna with the help of the Holy Spirit to rescue me and Lomai and the whole people of Tanna. God has called away Lomai but I desire to say to you that if France comes to Tanna she will destroy the work of Jesus on Tanna. For this reason I do not desire France on Tanna. This is my word and the word of all the chief men of Tanna which I am saying to you, Frank Paton.

"Finished is my word to you. Farewell. The Lord Jesus keep you in your work."

The writer of this letter was, twenty-three years ago, a naked, painted cannibal and as naked of education as of clothes.

The Illicit Traffic in Morphine in China seems to be backed by the Japanese Government, inasmuch as it has the financial support of the Bank of Japan. Yet Japan is a signatory to the Agreement forbidding the import of morphia into China as well as of appliances for its manufacture and use. Such "scrapping" of diplomatic paper makes Japan's presence in the League of Nations of doubtful utility.

The King of Siam Called on His People To Celebrate the Allied Victory with him as he went with his officers

"to offer up a thanksgiving prayer to the Holy Emerald Image of our Lord Buddha and pay reverence to the Royal Statues of the last five reigns. Let those who are not able to come devoutly pray to the Holy Buddhist Trinity and reverently turn their thoughts to the great benefactions of the departed sovereigns."

This proclamation declares "the Allied victory to be one of civilization over *barbarism.*" Alas *Kultur!* None so poor to do it reverence!

THE MISSION FIELD.

A Little Essay in Comparative Religion. The subject of the following sketch was *born a Mohammedan, lived a profligate life as a roving Buddhist priest* and beggar to the age of thirty-six, when he entered a mission hospital in Peking, a physical wreck. In the hospital he received great medical but greater spiritual help, and at the age of forty-four *died a loved and honored Christian helper.*

When "Born Again," for that is the name given him, entered the hospital, he was so low down that he had nothing to lose except his soul. All else was gone. But he welcomed the Gospel, took the helpless sinner's place and received the peace of God in his heart.

It was the Boxer year. "Born Again" found the kindly walls of the hospital, his temporary home, doomed to destruction, so he, poor man, partly healed in body but a new man in soul, went out again with crutch and beggar's bowl to beg upon the street. He had no trade, no money and little strength to work. The record of those weary months when summer's sun shone hot and Boxers' swords dealt cruel blows, none but himself and God may know. At last the conquering armies came, the siege was raised, again he was cared for by doctor and teacher. Seldom have we seen such eager ears, retentive memory and beaming face. He grew in grace and the knowledge of God's Word, which for the first time he was able to read for himself.

In the work of rebuilding our mission property he was a most valuable helper. His life was simple, his wants few, his dwelling a mat shed. From his lips on flame with the Gospel hundreds of men heard of Christ. The messages he received in the mission he delivered to eager crowds on the street. The country people so loved him that they would send a wheelbarrow thirty miles to bring him to preach to them.

His face was badly scarred with self-inflicted wounds made to extort money as a Buddhist priest, but when lighted by love Divine was beautiful.

"Born Again" was extremely careful not to incur debt. No matter what his income he lived within it and gave the Lord at least a tenth. His death was so triumphant that the heathen about said: "We never saw any one before die like that," and "Would that I might have died for him, he was such a good and useful man."

Once when out preaching he was asked by a bystander, "What do you get for joining the foreign church?" He at once said, "Peace," adding, "I have enough peace for two men and more than any two of you have." The interrupter, not satisfied, said, "But how much silver do you get?" He said, "I have not an ounce of silver, nor an acre of land nor a room in a house nor a wife nor a son, but I have a heart full of peace."

The Sikh Mystic and Christian Evangelist, Sadhu Sundar Singh, has been preaching in Japan and Miss Bosanquet gives in the *Japan Evangelist* fresh information regarding his life. It seems that in his search for God he finally in despair shut himself up in his room, vowing that if he could not by five o'clock in the morning get in touch with the Maker of all things, he would go out and throw himself under the military train which at that time passed his home on its way to Lahore. He wanted to know God without accepting Christ and indeed, two days before, had poured kerosene over his Bible and burnt it. But in that wonderful night Christ revealed Himself to him, a Presence of light, with the words: "I am your Saviour. I died on the Cross for you. Why do you oppose Me?"

"In his fifteen years of wandering evangelism in India and Thibet he has been poisoned, imprisoned, put in stocks, driven hungry out of villages to spend the night in the jungle. On one such occasion he slept in a cave to find, on awakening, a leopard sleeping by him. At another, in a deserted hut, a cobra lay coiled on his shawl when he arose in the morning. Once a man gashed his face when he was preaching, but repented afterwards and is now a baptized Christian. Another threw sand in his eyes when he was speaking to bathers in the Ganges.

"On one occasion he had been driven out of a village, hungry and tired, to take refuge in a cave. That evening about forty people came with sticks and stones to murder him. He knelt in prayer and when he rose, they were all gone. Next morning,

early, a yet larger number appeared and he went out to meet them, saying: 'Here I am. You may kill me.'

"'No, we have not come to kill you,' they answered, 'we only want to know who those people were who were with you last night.'

"'No one was with me,' said the Sadhu, 'I was quite alone.'

"'No,' they returned, 'there were many people all round about you. They were not like Indians or Chinese or Americans; they were not like any people we ever saw before. They had shining faces and their feet did not touch the ground. So we did not dare to touch you.'"

The Sadhu spends the six summer months in Thibet where his life is ever endangered. There are perhaps nine baptized Christians in the districts he visits.

His Preaching Is Profoundly Evangelical with illustrations which are original and true.

"The little chicken in its shell," he says, "lives in a very circumscribed and narrow world of its own. It is receiving its mother's warmth and care all the time but it cannot see her or know her. It has wings but they are folded close; it cannot yet use them. So it is with us before we come out into the light of God."

"Some people argue that God is everywhere and in all things and that there was no need for Him to become incarnate. Once the Sadhu came to a wide river which he wished to cross but there was no boat to be seen, so he was in difficulties. A man on the bank said, 'You can cross easily enough,' and pointed out an empty skin lying on the bank. The Sadhu then inflated this with air and crossed safely over upon it. As he floated across the thought struck him that air was everywhere and yet it could not help him to cross the river until it was confined in the narrow space of the leather skin. It is as unreasonable to deny the need and power of the Incarnation as to say that because there is air everywhere an air-filled leather boat is not needed for crossing the river."

He says that it is of no use following Christ unless we are ready to die for Him gladly. He himself has proved that prison can be heaven upon earth.

"Those who carry the Cross, the Cross will carry them." "The salt of the earth must be ready to be dissolved. When it is dissolved in rice it gives taste to every grain but if it remains in a solid lump it does no good. Individual Christians may seem to disappear and be lost but they have not really disappeared. They still live in each of those in whom their pure influence has, as it were, been dissolved."

And this testimony he repeats from a Christian sweeper:

"When Christ rode an ass into Jerusalem, people brought beautiful clothes and spread them before Him on the road. Yet the feet of our Lord did not tread them,—only the ass's hoofs. Who ever heard of such honor done to an ass's feet? It was only because the ass carried Christ. Afterward when He was no longer riding, the ass was of no account. So am I of no account only when I am, as it were, bearing Christ upon my shoulder. You honor Him. If He left me I should be nothing at all."

In Heathendom. Miss Hull of the Bagnan Medical Mission, India, describes, in the *Indian Witness,* a Hindu Sadhu who had made his way to her town, measuring himself on the ground like an inchworm, writhing and contorting as if a maniac. The whole road was blocked with his crowd. People were wiping dust from his feet and eating it, kissing his feet, rubbing and marking themselves with dust he gave them or carrying away cakes of mud made by him from the dust of the public road.

"When I protested that the dust probably contained infection the bazaar merchants rose up against me."

Meanwhile the fakir smoked hemp and blew the smoke in the faces of the crowd. Questioned as to his curative powers he answered:

"I do not say that I can cure disease. I can't. But the people come and demand something so I give them some dust."

Japan is relatively free from such superstition but none the less cankered with sin. Mr. Vories tells us in the *Japan Evangelist* that seven tenths of the important people in government and commerce house concubines, most of them under the same roof as their legal wives. The *geisha* is an integral part of the machinery of high finance.

"When a corporation wants to put over a large transaction the regular procedure is to entertain the capitalists whom they wish to invest with a feast, nine tenths of the expenses of which concern the employment of *geisha* for the individual entertainment of the guests."

The successful manager of a big company must have on file complete lists of available *geisha* with the favorite of each important financier indicated. Since the

war prosperty set in, 50,000 new *geisha* have entered upon this life.

The ramifications of this corruption run into the Church itself, poisoning its sons and daughters. Young men trained in Christian schools and themselves church members secure promising clerkships in big corporations and bid fair to be, in later years, useful laymen in the churches. While they are learning the new business their employers gladly allow them to keep up their Christian connections and standards,—they are the more dependable therefor. But when they attain positions of responsibility they are expected to take up with the system of entertainment based on *saké*, cigarettes and *geisha*. They must learn to employ these allies of salesmanship successfully. Many a young Christian man succumbs to the system. As to the girls, trained by the finest of foreign womanhood in Christian schools, many indeed are married without choice to the rich patrons of the *geisha-gochiso* arrangement. They are, as Mr. Vories says, literally led as lambs to the slaughter. Mr. Vories makes a powerful appeal for public Christian protest against the whole development, the branding of rich moral lepers, the refusal to accept gifts for Christian purposes from such, and the enlightenment of both boys and girls in Christian schools concerning this particular danger.

Brief Mission Notes. A Chinese Congregational Pastor is described by Miss Josephine Walker in the *Ohio Congregational News*. Before he became a Christian he was a geomancer, river pilot and expert farmer and forester. He is a great Bible student, mighty in prayer and ever stirring up his people to Christian work. He has a little empirical knowledge of medicine, and this draws numbers, who need help, to him. His people have, therefore, raised $1000 and collected $5000 more from outsiders and have put up a hospital and are now on their knees for equipment and a trained doctor. The last thing to come on this pastor's shoulders is a foundling home, which a citizen of the town, because of age no longer able to carry it on, has presented to the Church.

"The Church must undertake such things," says this much-burdened pastor, "if she is to be true to her name or she will seem false to those who are watching her."

A Chinese Christian Philanthropist is mentioned by Mr. Sparling of the Canadian Methodist Mission in the *Missionary Bulletin*. He is a member of the Chungking Church. Born of humble parentage he lived till manhood in poverty. After becoming a Christian he got in touch with the Singer Sewing Machine Company, and finally became one of their most successful salesmen. He is now general agent for the company for the whole province of Szechwan with quite a large income. There are seventy branch offices under his management.

"Unlike many other Christians, making money has not spoiled him, but the more he makes the more loyal he seems to become to the Church, and the more ready to give of his money towards its work. He is the founder of the orphanage of this city and is himself responsible for the annual support of fifty of the orphan boys and girls. He also contributed, last year, a thousand dollars for the erection of a street chapel in connection with our work here. He is now planning to erect four schools for the town in which he was born, and to endow them to support all of the teachers permanently and adequately. He would not give his money for secular schools, but says these must be Christian and under the direction of a foreign missionary."

The Methodist Mission at Kukiang, China, is starting "real Women's Foreign Missionary Society auxiliaries" in their Chinese churches.

"We have now one splendid Chinese young woman who wants to go to Africa as a missionary from China. Eight of our Kukiang Chinese young men are now in France and others are going to Siberia under the Y. M. C. A."

The New System of Phonetic Reading is being taken up extensively by Chinese Christians. A special effort is being made to teach all church members to read before the Chinese New Year in February. In the following week of evangelism Christians are to teach their neighbors to read in the Bible by this method. There are thirty-nine signs in the new alphabet. Different typewriting companies are preparing to introduce machines with this special type. The writing will not need to be backward, but when the paper is taken out it

will read from right to left in regular Chinese style. The China Continuation Committee is looking for some far-visioned individual to give $10,000 for the purpose of providing patriotic and Christian literature in the new script and for pushing the scheme in 7000 centers.

The John D. Kerr Hospital for the Insane in Canton is the only one in China with its four hundred million people. A recent report gives pictures of the insane arriving. Here is a patient roped securely in a pig's feeding trough and carried by two men. Another is shown fastened in two bamboo crates such as are used for freighting pigs to market. A third has been brought shut up in a chicken coop so low that he cannot raise his head erect, and another, a woman, after being roped hand and foot, is carried to the hospital in a large clothes basket.

Buddhist Methods are described by a missionary as follows:

"A young Japanese Buddhist girl professed conversion and became an active member of one of our Sunday schools. Six months later she disappeared. Where had she gone? We found she had been sent to learn all our methods, even to committing our best hymns to memory. Now she is back imparting these methods for the glory of Buddha."

A Japanese Contributor to Shinfukyo of Tokyo Deals with the 100,000 Buddhist Priests of Japan. He says if people propagate religion as a means of living, such a religion is the corpse of religion. Funeral services and droning of Sutras are the chief business of the priests. In a word, the present-day priest is an *onbo* (fireman at a crematory).

"Our temples in both city and country are a sort of tea house where priests play checkers, arrange flowers and sing *utai* (ballads). We are shocked to think that such persons are the guides of the souls of the nation."

Mr. Ebara, a Christian Member of the House of Peers, Says of Japan:

"The military system, the schools, the courts, and the factories are like the thumb and first three fingers,—all long and strong; but religion and morality are like the little finger,—short and weak."

The Yu-ai-kai, or Laborers' Friendly Society, is the nearest approach to a labor union in Japan. It has about 30,000 members with a strong body of sympathizers back of it. The Rev. H. W. Myers says of it in the Kobe *Mission News:*

"A point of special interest to us as Christians is the extent of Christian influence in this movement. Mr. Suzuki, the president and organizer, is a Christian. Mr. Susuki Jun-ichi, the secretary and treasurer, is a Christian. Mr. Kagawa, the counselor for the Western Section, is a Christian minister. Mr. Yasui and Mr. Tanabe, two of the directors in Kobe, are Christians. At one meeting four out of the six speakers were Christians and the number of references to Christ and His teachings was astonishing. May it not be that we have here the basis for a future mass movement in Japan toward the Gospel?"

The Scotch Presbyterian Industrial Mission at Chingleput, South India, has four model farms with fully organized churches, where the Christians are able to support themselves. Boys are taught agriculture, extracting of fiber, dyeing, weaving, blacksmith work, etc., and such has been the effect of improved methods that the value of produce has been increased from eight to twenty-fold. The Rev. Adam Andrew, who for thirty-six years has been the living spirit of this enterprise, originated irrigation by oil pump wells and there are now 2000 of these pumping machines in South India. The Government has bestowed on him the Kaisar-i-Hind medal.

Mr. Jeffery of the American Board Mission in Aruppukottai, India, Says of Three of the Deacons in his Church:

"Deacon Devasagyam has brought all of his relatives to Christ. He has now pledged himself to bear the whole expense of some special meetings in ten surrounding villages that he may win more souls to Christ before death. Deacon Isaac at his own expense has put a nice tiled roof on the church. Deacon Abraham was formerly a devil dancer who would dance three days at a time before the gods without resting. The more hysterical he became the more the gaping crowds delighted in him. He is the Christian product of a tent meeting in his village and as devoted to the true God as once to the idols."

Telugu Baptist Churches in India publish their own monthly magazine in the vernacular, and have their own Publication

Society to provide hymnals, tracts and booklets. They also own and control a large central Book Depot in the city of Bezwada. Recently they have undertaken to finance an entire mission station at Kandukur. Their conventions are marked by decorum, intelligence and prayerfulness.

A Rich Caste Friend of the Mission at Uppalapad is putting up a three-beamed, tiled chapel for the Christians and is giving the land in addition. So reports the Rev. J. M. Baker of the American Baptist Mission in India.

"He registers the whole property without any restrictions in the name of the Mission, to be used forever for the mission school and religious services. This we conceive to be very good news and furthermore we find that this kind of gifts is increasing and is a foretaste, we believe, of great things to come."

Mission Raw Material. The wild men of Tap Teang are described by Mr. Frank Snyder in the *White Elephant*. They live in the recesses of the Siamese mountains, a negroid people with woolly pates, nude, and housing under great forest trees. They keep fires burning at night as a protection against tigers, and live on nuts, roots and monkeys shot skillfully with blowpipes.

"When they go on a hunting expedition they dig holes in the ground and leave in them their smaller children, covering the mouth with branches. The youngsters are quite safe as the wild creatures fear what looks like a baited trap and give them a wide berth."

Recently some of them have wandered into the Presbyterian Mission. When gramophone music was played they took it sophistically enough but when a troupe began to talk they were immensely astonished that so many people could get into so small a box. They walked around and around, peeking above and under and feeling the air for explanation of the mystery, shaking their heads in amazement.

"We gave them some old clothes which they put on without discriminating as to sex. There were just half enough shoes to go around so they shared equally and went away happy and contented, 'one shoe off and one shoe on.'"

Various Priestly Slanders of Christians are recorded by the Rev. F. W. Woodward of the American Board Mission in Mindanao.

"We are said to place pictures of the Cross on the soles of our shoes in order to tramp upon it and being heretics to require that everybody desiring Protestant church membership beat an image of Jesus which the church keeps for that purpose."

The Apostle to the Bataks of Sumatra, Dr. Nommensen, is dead at the age of eighty-four. This mission was founded by him and in this field he worked for fifty-seven years. About 170,000 converts represent the spiritual fruit of his labors. He lived to witness the regeneration of an entire people through the Gospel. Nommensen identified his life with the Bataks completely. He spoke their language better than his own. He was one of the most striking figures in modern missions, although little known to English-speaking peoples. He is described as a man of incredible courage, great devotion, and a spirit of love which gave him an almost unbelievable influence over men.

The Nile Press of Cairo, which is printing for all Mohammedan lands, is now fourteen years old. Its output for 1905 was 22,000 books and tracts; for 1918, 301,000. The total for fourteen years has been 1,484,000 copies. But this represents only what the Press has issued for itself. In addition it has printed 6,000,000 books and magazines for missionary societies working in Moslem lands. The rapidity of its expansion can be gauged by the fact of growth of from eleven million pages in 1914 to twenty-six million in 1918. Thus it has more than doubled its output during the period of the Great War! It is stated that nearly every Moslem convert refers to some tract or book as first opening his eyes to Christian truth.

The Sunday Schools of Egypt Have Sent $1400 to Help the Armenians of Aintab rebuild their four churches and twenty schools, wrecked by the Turks. One of the churches the Turks used as a brothel and the others they desecrated in every conceivable way. More than a thousand houses in Aintab were gutted by the Turks who tore out all the woodwork for fuel. Meanwhile, the *Newport News* loaded with

two million dollars' worth of food and clothing has started for Armenia,—the fourth relief ship. A farewell service was held on the forward deck at which Mr. Cleveland H. Dodge presided. All of which is but one more contribution to the science of comparative religion.

A Malagasy Saul Who Has Become a Paul is mentioned by the Rev. Kendall Gale in the L. M. S. *Chronicle*.

"Rabozaka was the leader of the great and disastrous rebellion against the French more than twenty years ago and a famous witch doctor. Thousands flocked to his standard, and the rebellion was so widespread as to require the services of so distinguished a general as Gallieni to suppress it. Rabozaka burned and razed to the ground hundreds of churches and schools, destroyed scores of villages, summarily shot and put to death hundreds of evangelists and native Christians. The rebellion became anti-European and anti-Christian and all who refused to sacrifice to the idols, paid for their refusal with their lives while others were shot or put to death without the option. It was in this rebellion that Mr. and Mrs. Johnson and their child were brutally murdered, and Mr. Minault and Mr. Escande shot. Other missionaries had miraculous escapes. It was a veritable reign of terror.

"The rebellion at length was crushed and Rabozaka exiled for eighteen years. Today he is a devout Christian residing a few miles from Anjozorobe. Of his military staff one is an evangelist in my district, and another a pastor."

Dr. Hitchcock of the Free Church of Scotland's Mission in Old Calabar, a missionary physician of great skill and devotion, has passed into the world of light. His early death was due to utter exhaustion of strength in the service of natives sick with influenza. One of his associates writes that directly after his death his faithful assistant and dispenser, a negro boy named Asuquo, was heard singing in the death room the hymn, "Asleep in Jesus! blessed sleep!"

"We looked at each other in amazement as the voice went on with the hymn. It was coming from the room and we went and softly entered and saw a beautiful thing. Asuquo was kneeling beside the bed, his head thrown slightly back, his eyes closed, the tears flowing down his face. He sang right through the hymn without a break. We all wept. . . . . Along the road were folk with tears running down their faces,—sick folk with bottles, diseased folk with filthy bandages. They stood and wept saying: 'We can die now. No one knows us like Dr. Hitchcock.'"

The System of Lobola, or sale of women for wives, which prevails largely among the blacks of South Africa, is nothing less than legalized injustice and constitutes a serious hindrance to mission work. The woman may have her own lover, but she is forced to marry the man with purchase price in cattle and becomes virtually a slave. One who was before her marriage a Christian worker, now tells the missionaries:

"I dare not say anything to my husband. He has bought me. I must work and care for and bring up children and so pay back what he paid for me."

She can no longer visit the kraals in evangelistic work. The worst feature of the system is that the Government enforces this native code of semi-slavery. The officials generally say, "Return to the kraal, return to heathenism, obey your owners and marry the man you are told to." Instances are given in the *Christian Express* of Lovedale. One girl ordered to marry was preparing to hang herself when, as she said, a voice spoke to her telling her to escape to the Mission. This she did and under instruction became a bright Christian and good student. She sent in a request to the magistrate that she be allowed to continue in the mission school. The reply to the missionary ran as follows:

"*Re* Native Girl. I beg to acknowledge the receipt of your letter with reference to the above native girl. I regret to say that this is a matter in which I cannot interfere, The girl Cakatisile must get her guardian's consent before she can come to your Mission."

Mention is made of one Chief Magistrate who instructed the magistrates under him to send back every girl to heathenism that came to them for help. So one can see these girls taken from the Mission by order of court, weeping bitterly outside the court and surrounded by old heathen men. A girl has no power over her own body and should she refuse a young man she is thrashed with a sjambok. If she is with child in consequence, she is to be killed. Such is woman's estate in Zululand.

EDITORIAL.

"Being a missionary with a rather large family, and living on the average missionary salary," writes a reader of the RECORD OF CHRISTIAN WORK in Korea, "I find little with which to purchase magazines so needful to one's spiritual and mental development. I say needful, but perhaps I had better say helpful, for with Him and His Word we have all absolutely needful. . . . . The longer I live on the mission field, the more deeply I am grateful for the godly parents and ancestors, who for hundreds of years, following Him, have reared characters which abide forevermore, and I realize afresh each day how much of character was born in us, received by inheritance from a godly line, and how this shields us from thousands of temptations to which the native Christian is subjected. There are many at home who are the products of such a godly line, who have never realized that they inherit much of this character and ideals and have never yielded their lives to Him in glad surrender, that He may perfect His work in them. Such should live for a time in a mission field and see heathenism apart from the influence of the Gospel, and they would realize from whence their own characters and ideals sprung. Lies, hatred and deceit underly the whole of the heathen world and are inwrought into the warp and woof of their life."

The rich heritage of a Christian ancestry is not sufficiently appreciated by those who have come to look upon the privileges which a Christian community affords as commonplace. It is well, sometimes, to remind ourselves of all that our fathers gave to insure to us these blessings. Freedom of conscience was purchased by the sufferings and martyrdom of thousands of noble men and women in the fifteenth, sixteenth, and seventeenth centuries. Next year the Christian world will observe the third centenary of the landing of the Pilgrim Fathers at Plymouth Rock, that noble band of men who turned their backs upon home and loved ones, and came to the Western wilderness that they might worship God according to the dictates of their own conscience. Within recent years the youth of the allied nations have given their lives by the million to insure to the future the enjoyment of these same inestimable privileges. It is well that we should remind ourselves of the great price which has been paid in our behalf for those blessings of which each generation is but a trustee for that which follows.

But, as our missionary correspondent intimates, there is even more than simply freedom of conscience which is the possession of those who have been brought up in a Christian community. There are standards of conduct and a spirit of chivalry which characterizes the life and relations of those who do not themselves profess personal allegiance to Christ. Nevertheless, these may be termed a by-product of Christian truth. It is the leaven of righteousness which is working in society. That men and women should avail themselves of all these rich privileges without knowledge of the source whence they are derived, is due to thoughtlessness or ingratitude. The social life of America differs from the social life of Korea, for the reason that in the former land we have enjoyed for generations the light of the Gospel, while in the latter the peoples have lived in the darkness of heathendom for centuries. That standards of morality are recognized in social and business dealings in Christian lands, which our missionary friend writes us are ignored in the Orient, is due to centuries of Christian teaching, of which we, in the twentieth century, are the beneficiaries and trustees for less privileged peoples.

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In the series of Harvard Theological Studies a most interesting and valuable number appeared in 1916 entitled "The Composition and Date of Acts," by Professor Charles C. Torrey, D. D., of Yale University.

Professor Torrey, who is one of the very foremost Aramaic scholars, attempts the demonstration of the fact that an Aramaic document underlies the first fifteen chapters of Acts just as a similar document underlies the early chapters of Luke. He thinks that Luke practically translated this Aramaic document and that he wrote the remaining chapters as a sequel, and that this enables us to establish a degree of probability never before attainable in regard to the authorship and composition of the Book.

Chapters xvi. to xxviii. were written by a contemporary and companion of Paul and Luke who met him at Troas in the year 50 and was with him more or less until he

arrived in Rome in 62. The year 64 is regarded as the most probable date. The document comprising Acts i. to xv. was written in Palestine after the council of the apostles at Jerusalem in the year 49 or early in the year 50. In relation to the third Gospel, the Book of Acts was plainly an *afterthought*. We may venture the conclusion that the third Gospel was written before the year 61, probably in the year 60.—*J. G.*

THE CHURCH AND THE INDUSTRIAL PROBLEM.

II.

Rev. John McDowell, D. D.

To understand the mission of the Church at any given time we must know the time itself, and we must know also the Church, what it is and what it is for.

No argument will be needed to prove that we are living in an industrial age. Our entire life is colored by the demands of industrialism. That industrialism dictates in education is seen in the ever increasing demands for a so-called practical education; that it commands in legislation is shown in the rapidly increasing number of bills introduced in our lawmaking bodies asking for "industrial legislation"; that it insists on recognition in the Church is apparent from the establishment of a so-called "Labor Sunday," and from the fact that every denomination has either a commission or a committee on the relation of the Church to industry. In fact, so far-reaching is the influence of modern industry that it may be said with truth that the fundamental institutions of human society, the home, the school, the State, and the Church, are threatened with a complete transformation which will change their character and may impair their influence. If the Church is to be a vital factor in modern life, it must make clear the fact that it has a mission in an industrial age—and, further, it must prosecute that mission with untiring energy and unflinching earnestness.

Before we can define the mission of the Church we must know what the Church is. There are almost as many definitions of Church to-day as there are men, for everybody claims the right to define the Church. So we have the theologian, defining it in terms of doctrine; the moralist in terms of ethics; the churchman in terms of ritual; the legalist in terms of government; the reformer in terms of sociology. No doubt there is some truth in each of these definitions, but no one of them nor all combined give us a full-orbed definition of the Church.

What the Church Is. By the Church we mean the Christian Church, and for information regarding the nature and mission of the Christian Church, we must go to the New Testament. There is no other authority. All other books speak with authority on the Christian Church only in so far as they are in harmony with the teachings of the New Testament. According to the Apostle Paul, the Christian Church is "the body of Christ." Several times he thus defines it. In Paul's mind the Church was more than a mere aggregation of individuals or a formal organization of societies. The Apostle always thought of the Church as "the body of Christ"—not merely a body of doctrine, or a body of ritual, or a body of government.

According to the New Testament, the Church is both a Divine and a human institution. As an organism it is Divine, as an organization it is human. The Church belongs to Christ, not to man nor to any class of men. "He hath purchased [the church]," Paul says, "with his own blood." Men forget this fact in these days and frequently speak of the Church as though they owned it and could do as they pleased with it. The Christian Church is not a body of either priests or preachers, employers or employes, capitalists or laborers. It is "the body of Christ," the organization through which He continues His Spirit in the world, and the instrument through which He carries on His work among men. The mission of the Christian Church, as "the body of Christ" in an industrial age, is threefold:

First, *to fill industry with the spirit of Christ.* The real issue in the industrial world to-day is one of spirit rather than of system. Shall industry be commercialized or Christianized? This is the most important question confronting modern life. The future character of civilization, as well as the future influence of the Church, is involved in it.

To fill industry with the spirit of Christ means to displace commercial service with Christian service. Commercial service is governed by the law of supply and demand, and has for its object, gain. Christian service is governed by the Golden Rule, aims to meet a need, and has usefulness as its object.

It means the displacement of self-interest by social service and the displacement of law with love. Fill industry with the spirit of Christ and strikes will cease, lockouts will be unknown, and peace will reign in the hearts and homes of employers and employes. Law cannot command the best service of men. Christian service and sacrifice are love in action. History shows clearly the inability of law or force to make employers and employes work together for good. This end can only be attained in an atmosphere where love reigns. The Church should seek first to make the spirit of Christ, the spirit of service and sacrifice, the dominant power of the industrial world.

Second, *to teach industry the mind of Christ, concerning the industrial and social problems of the day.* The Church should declare that Jesus Christ is the final Authority over all human life in its social as well as its individual aspects; that righteousness and justice can be realized in the complex conditions of human life only through the application to all human affairs of the principles of the Kingdom of God as taught by Jesus Christ. And furthermore, the Christian Church is under imperative obligaton to show how these Christian principles apply to industry and to all human activities.

These teachings ought to be given by the Church definitely in relation to present practical conditions. Indeed, the time has come when the Christian Church everywhere must speak its mind concerning particular problems now threatening society if it is to hold its place of leadership as a spiritual teacher and guide. This the Church is trying to do, as will be seen in the following declarations, for the acknowledgment of the obligations of wealth, and the application of Christian principles to the conduct of industrial organizations, whether of capital or labor.

Declarations Regarding Problems. The Church declares that the getting of wealth must be in obedience to Christian ideals, and that all wealth, from whatever source acquired, must be held or administered as a trust from God for the good of fellow man. The Church emphasizes the danger, ever imminent to the individual and to society as well, of setting material welfare above righteous life. The Church protests against undue desire for wealth, untempered pursuit of gain, and the immoderate exaltation of riches.

Other declarations by the Church are for a more equitable distribution of wealth. It holds that the distribution of the products of industry ought to be made such that it can be approved by the Christian conscience. It declares for the abatement of poverty. While realizing that much poverty is due to vice, idleness or intemperance, it holds that much is due to preventable diseases, uncompensated accidents, lack of proper education, and other conditions for which society is responsible, and which society ought to seek to remove. It believes that Christianity requires that adequate provision should be made to relieve from want those who through no fault of their own, but by reason of old age or incapacity, now suffer the brunt of losses incurred in the service of society as a whole.

The Church has also declared for the abolition of child labor, advocating protection of the children from exploitation in industry and trade, and from work that is dwarfing, degrading or morally unwholesome; for such regulation of the conditions of the industrial occupation of women as shall safeguard the physical and moral health of themselves, the community and future generations.

And it has declared for the release of every worker from labor one day in seven; for such ordering of hours and requirements of labor as to make them compatible with healthy physical, mental and moral life;

for the removal of unsanitary dwellings and the relief or prevention of congestion of population, so that there may be the proper physical basis for Christian family life; for employment of the methods of conciliation and arbitration in industrial disputes, and for the application of Christian methods in the care of dependent and incapable persons.

As to Offenders against Law. Not the least of the Church's declaration is that for the development of a Christian spirit in the attitude of society toward offenders against the law. The Church holds that a Christian society must seek the reformation of offenders, and that it must endeavor to prevent the commission of crimes by furnishing wholesome environment, and by such education as will develop moral sense and industrial efficiency in the young.

Third, *to inspire industry to do the work of Christ* is also the mission of the Church. The work of Christ is primarily the work of saving men, saving them physically, mentally, morally and spiritually. When industry is Christianized, it will be the largest evangelistic agency in the world. Why should not the saving of men be the object of industrialism rather than the saving of money? Why should not the saving of life be the dominant motive in the commercial life of the day? It will be when "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." The kingdoms of industry will then be an agency for making men, not money; for producing character, not coin.

In filling industry with the spirit of Christ, in teaching industry the mind of Christ, and in inspiring industry to do the work of Christ, the Christian Church of the twentieth century will find its largest opportunity and its greatest glory. It will make good the prophet's vision: "a man more precious than fine gold; even a man than the golden wedge of Ophir."

FORTIETH ANNIVERSARY OF NORTHFIELD SEMINARY.

W. R. Moody.

Not long before his death Mr. Moody wrote a friend that during his life the work at Northfield would not count for much, but that he had set in motion streams which he believed would go on for years after he was gone.

This prophecy has been fulfilled. The fortieth anniversary of the founding of Northfield Seminary was held May 31 to June 4, and was the occasion of a reunion of former students. Approximately five hundred former students returned to the School, and on numerous occasions were witnesses to the far-reaching influence of the work that had its humble inception a little over a generation ago.

The word "Northfield" is, in the minds of many people, associated chiefly with religious Conferences held in the summer months. This is but one phase of the work, and, important though it may be, it covers but a short season of the year. The real work of The Northfield Schools has been to offer educational privileges under religious auspices to young people of limited means. Northfield Seminary, where the Conferences are held, is primarily a school for young women, and it is only during the summer holiday season that the equipment is used for the broader service.

After forty years the results of the work of Northfield Seminary are increasingly evident. The Christian character of the School, and the impress which it has made upon young life in the past years, are evident in the large number of those present at the reunion who are engaged in Christian service. On the foreign mission field, as well as in the homeland; on the Western frontier and in the crowded cities; in teaching or in varied forms of welfare work, Northfield's daughters are rendering Christian service. Each phase of the work was represented by returning students. There were those who had been engaged in overseas work, one especially, of Italian

"Class of 1492" (Non Graduates)

birth, who had done effective service in Italy, organizing stations for refugees, establishing soup kitchens, and providing employment for those who were homeless. Here was another former student who has been teaching for years among the Indians; another who has been bringing joy and comfort to large numbers in a settlement in one of our Eastern cities; another was representative of that large class of girls in the industrial world, seeking to apply the Christian principles of Northfield in business. But by far the largest number represented was that class more important than all, namely, those who are maintaining Christian homes and instilling in the next

Procession on the Way

GATHERING FOR ALUMNAE LUNCHEON.

generation the lessons which they themselves have learned at Northfield.

It was a touching evidence of the love and loyalty of Northfield's daughters that on this occasion they wished to give some special token of their affection for the School. Their choice was most appropriate, in the presentation of a bust of the Founder, Mr. D. L. Moody, and their selection of Mr. Hermon A. MacNeil as the sculptor was no less happy. This anniversary gift was presented by Mrs. Helen Williams, president of the Alumnæ Association, at a very simple service held Sunday afternoon in Russell Sage Chapel. The gift is placed at the main entrance to the

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Chapel, a symbol of that spirit which challenges all who preach and teach in that place to be loyal to the evangelical truth upon which the work was originally established.

Though Mr. Moody lived through only the first twenty years of the life of the School, so wisely did he lay the foundations of the work that its growth has continued in intervening years. The Trustees who have carried on the work have been loyal in its maintenance to the principles for which he stood. It is peculiarly significant that some of those most loyal to the traditions of the past include friends who have become identified with the work since Mr. Moody's day, and never saw the Founder himself.

One of the most interesting services in connection with the reunion was an informal meeting on Round Top, held on Sunday afternoon. Here, in olden times, Mr. Moody was wont to gather his students about him and talk to them of those things whch are unseen, but to him were so real. It seemed appropriate that on this spot, with its many hallowed associations, those who have gone out and wrought for the selfsame ends for which he lived should come, and in the intimate fellowship of that place, report on their experiences. In simple words, one after another told of the service in which they had been engaged since leaving Northfield, and recalled instances of their life at the School, paying tribute to the value of Northfield training in their lives. It was such an occasion as strengthened the faith of those who are seeking to carry on the work in the present generation, and gave confidence for the years to come.

Monday, June 2, was reunion day. The morning was occupied with class meetings, and with the annual business meeting of the alumnæ. Following this came the luncheon, at which over five hundred were present. One of the most impressive scenes on this occasion was when the toastmaster called upon the different classes to respond, briefly stating the year of graduation, and the number who had returned for the reunion. It was found that every class was represented, beginning with the class which graduated in 1884, on to the class of 1919. Their numbers varied from three to thirty, and each class responded without a break, until thirty-six had answered the roll call.

In the late afternoon a pageant was given by the present students of Northfield Seminary, prepared by Miss Becker of the Bible Department. Different scenes represented different departments of academic in-

Alumnae Luncheon at Skinner Gymnasium, June, 1919.

struction, while the purpose of the School itself was symbolized by two wayfaring maidens following the star, which symbolized their ambition for an education, until it led to the Spirit of Northfield, which cordially received and welcomed them into the fellowship of Christian academic scholarship.

Not only was the fortieth reunion a great inspiration to those to whom has been intrusted the direction of the work of The Northfield Schools—both on the side of instruction and administration—and a tribute to the memory of those whose vision saw the need and the opportunity for service and laid the foundations of the work in faith, but it has also given assurance that the lines upon which the work has been conducted in the past are those upon which it should be continued in the future. Whatever Northfield has accomplished has been due to its loyalty to those principles of education upon which it was established: first, the recognition of the Bible in education, then, the insistence on the dignity of manual labor, the maintenance of the work of the Schools for young people of but limited means, helping those who seek to help themselves, and the insistence upon thoroughness in scholarship as essential to the development of character.

Northfield Young Women's Conference.

THE REDEMPTIVE LIFE.*

Rev. George A. Buttrick.

But the Spirit of the Lord *came upon Gideon. Judges vi. 34.*

There can no greater thing befall a man than the coming of the Spirit of the Lord upon him. To be made intensely, solemnly aware of God's presence is to enter life's supreme experience. That moment is matchless, unutterable, when God becomes a living Reality, when out of the fire or the cloud, out of the stillness of meditation or stress of a workaday world, is heard the authentic call of the Eternal. The Divine summons came to Abraham, and made him a wanderer over the face of the earth, a seeker for "a city which hath foundations, whose builder and maker is God." The same imperative call came to Isaiah in the Temple, to Saul on the dusty desert road, to Luther on the "Sacred Steps" at Rome, to Ezekiel as he sat among the captives, to Augustine amid the riot of his sins. Unheralded, at strange seasons, that call has come to thousands of obscurer souls through whose obedience the history of the world has been enriched. Nor is the way of the Spirit an ancient way. If you are serious in mood, if the idea of service has found lodgment in your mind, if you ever stay to ponder life's mysteries, if you ever look up for light, the Spirit of the Lord will come upon you, and His coming will be most wonderful.

The coming of the Spirit is always wonderful, but when the Spirit of the Lord comes to a Gideon the wonder is enhanced. Who was Gideon? He was a man so pitifully insufficient that when the angel commanded him to go in his might and save Israel his own protest was instant: "Wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house." Manasseh was a divided tribe. In all the annals of Israel it had provided no heroic name.

*Delivered at the Northfield Young Women's Conference, June, 1919.

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His family was poor and Gideon was its least significant member. Well might he protest! "Go in . . . . thy might,"—and here he was, a man unknown, unheard of, whose occupation was to thresh wheat by stealth lest his country's invaders should find it, a man who lived in hiding like a hunted animal lest the Midianites should discover him! Neither was he marked by unflinching faith in God, but rather by bitterness and doubt: "If the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of?" Gideon was a man, surely, of troubled and embittered spirit!

"But the Spirit of the Lord came upon Gideon," and lo, this obscure, insufficient man straightway evinced a knighthood as chivalrous as that of King Arthur's court, waged battles more glorious than the encounters of the Crusaders, became his country's redeemer, and set his people free. And the explanation of that marvelous change is in these words, or it is nowhere, "The Spirit of the Lord came upon Gideon."

What are we to understand of the fact and experience thus recorded? The original Hebrew may help us for it gives these words a very clarifying and surprising turn: "The Spirit of the Lord possessed Gideon," or rather, "The Spirit of the Lord put on Gideon." The Spirit of the Lord clothed Himself with Gideon as a man might clothe himself with a garment. Can you imagine anything more solemn, more thrilling, more close to heaven than that—that God should stoop to this man's life, and speak Divine words through his voice, and carry Divine energy through his arm, and radiate Divine hope through his personality? "The Spirit of the Lord wrapped Himself about with Gideon." And yet Gideon remained a man. He did not become the blind instrument of the Spirit's forces. He was not degraded to the level of a machine. He remained an individual. His personality was not blotted out. Nay, he was more alert, more keen, more individual, more challenging than ever before.

The electricity that is manufactured by the fall of water from the Keokuk dam on the Mississippi, is carried overland two hundred miles to the city of St. Louis. The wire of the cables is very similar to any other wire. It is similar in size, similar in shape, and similar in motion as it swings in the wind, but it is charged with such terrific voltage that a man touching it would meet instantaneous death. Well, Gideon remained as other men, and possibly you and I, could we have seen him, would have detected no outward change. But when men touched him through word or deed, they found that he was tingling

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with life, charged with Divine hope and Divine power. "The Spirit of the Lord 'put on' Gideon," so that Gideon became the radiating center of the Spirit's energy.

Now, during the last day or two I have been searching for principles behind this little text, and I have found, I think, two great principles, which I bring to you to-night. They are both vastly important, and I bespeak for them your very careful hearing.

1. *Our lives are set in the midst of an unseen world of spirit.* We are encircled by a network and atmosphere of Divine influence. When God made this world He did not straightway exile Himself to infinite distance. He is immanent in all things, and around our world, girding it, impinging upon it at every point, there is another world: the all-encompassing realm of the Spirit of God.

And that Spirit is redemptive. The Spirit of the Lord is hungering and thirsting for the world's salvation; the world's cleanness, the world's peace, the world's joy. All around about us is this unseen world, the throbbing, pulsating realm of God's Spirit.

You say to me: "Now you are talking of something that goes altogether beyond my comprehension. A spirit world is a mystery. I cannot understand how God can silently come into my life and possess it. I cannot believe it. The spiritual world is outside my ken."

But why should the spiritual world be outsde your ken?

"Well, in the first place, the world of God's Spirit is invisible. None has ever seen it."

The truth is that you cannot see any of life's highest values. Think, for instance, of love, which is the very greatest thing in the world. You would not like love to pass out of your life or home. That would be the disaster most to be dreaded. Yet love, this greatest thing, is invisible. You can see love's manifestations, but not love itself. And so it is with kindness and honor and virtue. So with the great thing called trust, upon which the whole proud business world is built. They are all invisible. No man can see them or weigh them, or measure them, or buy them, yet they are the salt and savor of existence. Without them the days would fall in ruins! They are the vital framework of the world! In short, the invisible values are the only values worthy of the name! If you deny reality to the Spirit of God because you cannot see it, then you must give the lie to everything fairest and everything dearest in your human life.

"But," you say again, "I cannot under-

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stand the origin of the Spirit of God, and I cannot trace His ways. I do not see whence the Spirit comes, nor whither it goes."

Forgive me for saying it, but you do not know whence anything comes nor whither anything goes. Take, for instance a life. Do you know how life works? Can you trace its processes? The difference between a little babe stillborn, and a little babe living and moving and breathing, is life. What is life? It comes from preëxistent life. But where did life come from in the first place? Not all the scientific laboratories on the face of the earth can produce a life-germ; and if they could, they would not understand what it was. Yet you believe in the reality of life; you feel it; you know it, even though its ways are past finding out.

Or take some very "material" thing,—a brick, for instance. Now you can be absolutely sure of a brick. A brick belongs to the world of hard facts. Well, scientists have been analyzing your brick lately. They tell us that it is composed ultimately of atoms. Then another scientist comes along and he contradicts the first ones, and says, "No, it is composed of electrons." And, if I remember aright, the most recent theory of all avers that matter in its simplest form is composed of "knots" or "corners" in the ether; but what the ether is or where it came from, or what the "knots" are or where they came from, no scientist can tell you. And yet you believe in the material world. Of course you do! Nevertheless you do not understand it, nor can you trace back to its origin its simplest process or explain its hardest of hard facts.

Or, as a last example, take your memory. Do you understand the origin of your memory? Can you trace its processes? Last evening, while working in my study, a line or two of poetry came to my mind, but I could not recall the name of their author. I knew well enough who had written the lines but, for the moment, the name had "slipped my memory." I was in that vexatious state of indecision in which we say, "It's right at my tongue's end." I tried this book and that book in search for the name but I could not find it. And so resolutely I dismissed it from thought. I said, "Well, if I cannot find it, I can live without it." But this morning when I awoke, the name of that author came right to me and I was straightway able to take down the very book I wanted and open it to the very page. What had been happening all night long? While I slept the memory of the name of that author had been climbing upstairs from some dim storehouse of my mind, into the light of recollection. It

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was there when I awoke. Can you say more about it than that? Is not our memory itself a mystery?

The fact is, you cannot know the origin nor can you trace the processes of anything that life holds. And to me it is more than amazing that so-called thoughtful people should reserve all their doubts for the Christian religion, and accept with bland credulity and unbounded faith every one of the million mysteries that hem them around on every hand. If you deny reality to the Spirit of God because you do not understand it, because you do not know its origin and cannot trace its inscrutable way,—if you deny reality to the Spirit of God for *that* reason,—then, to be consistent, you must deny reality to every word you speak, every

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thought you entertain, every breath you draw, and make life itself an illusion and a sham.

The mystery of the way of the Spirit of God is not more inscrutable than the way of any other mystery. On the other hand, it is rather more comprehensible. There are certain facts which enable us to understand it. For instance, the wonderful fact of influence. Just now there is a certain influence coming from you to me and from me to you. Most of you I have never seen before and, perhaps, shall never see again; but there are waves of sympathy and feeling and influence passing backward and forward between us to-night. What is influence? How does it effect entrance into your personality? How does it bridge the distance between you and me? Knowing as I do that waves of sympathy and feeling and influence pass from person to person and friend to friend, it is absolutely unthinkable to me that waves of influence should not pass between the Creator God and the hearts that He Himself has fashioned. "The Spirit of the Lord came upon Gideon."

The Book of Genesis says that "The Spirit of God moved upon the face of the waters," or, more accurately, "The Spirit of God *brooded* over the face of the waters," and that brooding Spirit brought harmony out of discord, and order out of chaos. So the Spirit of the Lord is brooding over the chaos of our modern world to-day seeking to bring harmony out of our discord, peace out of our strife, order out of our chaos, brotherhood out of our enmities. The Spirit of the Lord is brooding over us, still passionate with redemptive purpose. Now there is the first principle: that you and I are known and watched and waited for in that encircling world of spirit.

The second principle is this: *The Spirit of God expresses Himself and accomplishes His redemptive purpose through human personality.* The Spirit demands a human channel through which He may flow. He seeks a human agency through which He may become potent. The Spirit of God redeems through the instrumentality of consecrated manhood and womanhood. In other words, God needed this man called Gideon, and God needs us.

Read for yourself the amazing dialogue between the Lord and Gideon, between the Almighty God pleading on the one hand, and the daunted, and shrinking man on the other hand. With one stroke of His arm God could have laid the Midianites in the dust. But, instead, He chose to wait for this man, to seek him out, to plead with

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him, almost to *drive* him to his task. We are forced to the conclusion that God needed Gideon.

And therein we find illustration of a universal principle, the principle that shone with Divine splendor in the life of Jesus of Nazareth, our Lord and Saviour,—namely, this: that humanity is to be redeemed by God incarnate; that humanity is to be redeemed by God in humanity.

We have been fond of saying that we can do nothing without God. The saying expresses a truth to which we must cling with every power of our soul. But do we see clearly also that, in some matters, God will do nothing without men and women? None could have accused Martin Luther of any want of faith or reverence, but Martin Luther said, "God needs strong men, and He cannot do without them." John Wesley declared, "God buries His workmen, and carries on His work," and that is true; but the saying must be revised to read, "God buries His workmen, but carries on His work through other workmen."

I have a garden behind my home in which I am much interested. Day by day there is being worked out before my eyes the great mystery of growth. What brings fruit to my garden? Well, the spring air and the warm summer sun. Yes, and my work! Of course, my work can accomplish very little. The wonder is wrought by the air and the sun. But not even the air and the sun could produce a garden without my labor. The little that I can do, I *must* do, if the ground is to bear fruit. It was very little that Gideon could do. He could place himself at the head of an army, and make himself a rallying point. The miracle of Israel's salvation was the work of God. But the little that Gideon could do, he *must* do. God needed him and his help. "The Spirit of the Lord came upon Gideon," and then God could work His work.

Of course it was God's Spirit that turned the whole world upside down in the first Christian century. Only God's Spirit can turn a world upside down. But it was God's Spirit clothing Himself with the personality of the apostles. God's Spirit brought light into dark Africa. Only God's Spirit was equal to the task of bringing light to that benighted country. But, first, God's Spirit wrapped Himself around with David Livingstone. God's Spirit wrought a tremendous revival in England in the eighteenth century. But it was not God's Spirit alone. It was God's Spirit clothed with John Wesley. God's Spirit founded a Church at Corinth and at Ephesus. Only God's Spirit can found a real Church. But to build

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those churches God first of all clothed Himself with the life of the apostle Paul. Look down the long way of human history and you will find that every movement of human reform, without exception, has had a consecrated man or woman at the heart of it.

Now I know what an appalling responsibility this line of argument places upon you and upon me. Nor do I wish to shrink from it. There are some hungry people in the town from which you come, and the Spirit can feed them. Whatever be our need only God's Spirit can satisfy it. But (with all reverence let me say it) God will not feed those hungry people by sending manna from the sky. Instead, He will use your hands to carry His gifts, your feet to run His errands, your eyes to speak His mercy. God will clothe Himself with your life or with some other life to feed the hungry—or the hungry will not be fed!

There are some dwarfed and stricken children in your town, and only the redeeming Spirit of God can save them; but first of all God must "put on" your life or some other. He is hungering for the physical and spiritual welfare of those little ones, but because God chooses to work through a human life, He is waiting for you!

There are dark and benighted people in hundreds of heathen lands, and oh, how God hungers and thirsts for their salvation! So the Spirit of God is brooding over this meeting to-night, seeking out the one with whom He can clothe Himself, the one through whose eyes and heart and hand and brain He can work His redemptive work.

"Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

"Take my hands and let them move
At the impulse of Thy love;
Take my feet, and let them be
Swift and beautiful for Thee.

* * * * *

"Take my will, and make it Thine—
It shall be no longer mine:
Take my heart—it is Thine own;
It shall be Thy royal throne.

"Take my love; my Lord, I pour
At Thy feet its treasure-store;
Take *myself* and I will be
Ever, only, all for Thee."

Do you ever think that God is waiting for you? Thomas Carlyle looked one day upon the hideous slums of London, and cried out in bitter anguish, "Oh! God does nothing!" Perhaps God was waiting to clothe Himself with Thomas Carlyle! Who knows? God has chosen to work through human lives, and you are known, and marked out in that encircling world of spirit; and God is waiting, waiting and watching, to clothe Himself with you. Will you let God do *that?* Will you?

THE ELOQUENCE OF THE SILENCE IN JESUS' LIFE.*

Mr. Robert E. Speer.

There was a saying of Mr. Ruskin that of all the pulpits from which the human voice is ever sent forth there is none from which it reaches so far as from the grave. It is a sort of creepy saying, and one is tempted at first to wonder whether it is really true. It seems such a paradox to say that death can speak more clearly and more forcibly than life. And yet when one thinks of lives and of deaths he realizes that perhaps, after all, the saying is true.

There is David Livingstone, kneeling all alone by the side of that cot in the little hut in Ilala, dead there in the attitude of prayer, on the most distant of all his journeys; and that lonely figure kneeling quiet and still there by that bedside, spoke a message to the world that cut in deeper and reached farther and set the world atrembling as no word or act of David Livingstone's through his entire lifetime had done.

It certainly is true about our Lord. Our Lord's Death stands out as the greatest act of His life. It reaches where His words and His example have never been able to penetrate. In a sense it was a great living deed, the laying down instead of the holding fast to His life. And this principle, it seems to me, is true of Jesus and of a good deal of life in another sense even than that literal one; for as one studies the life of Christ and His influence in the world he really wonders sometimes whether what is known and recorded has a greater influence or what is unrecorded and unknown.

When we turn to our Gospels the impression made upon us is of a very crowded and intense life, of a life that never stopped to rest, that was consumed by zeal, that made it just its meat and its drink to do God's will, with "no leisure so much as to eat." There is a great deal, of course, to justify that impression. But yet if sometime you will examine the Gospels more carefully, I think a quite different impression will come to you. As a matter of fact, we know of only about a hundred active days in Jesus' life at all. On the supposition that His public ministry lasted only one year, that would be less than a third of the days of that year. On the supposition that His public ministry lasted, as we would believe, for three years, that gives only about one tenth of the days of His active working life. That is quite different from our ordinary impression. We think of every day as being crowded full from early morning until late in the evening, but, as a matter of fact, nothing is recorded except of about one day out of ten. And even in those recorded days, oftentimes it is only a single incident that is recorded. Maybe the rest of the day was filled with things that have not been written down, or maybe that was just the one piece of work that Jesus saw needed to be done in that day. But it gives one a strange feeling when he reads the Gospels through carefully, to note the gaps and the silences, and discover how much of Jesus' life is not recorded at all.

Apart from those forty days when He was in the wilderness being tempted of the evil one, there are only about four or six days of Jesus' life up to the first passover about which any facts are recorded. Between the first and second passovers there are only eight or ten days regarding which we are told anything; a whole year there, the first year of His public ministry. Between the second and third passovers there are barely thirty days, not counting in the two missionary circuits through Galilee, which are referred to, but the details of which are not recorded. And from the third passover to the very end of His life there are only about forty days of which the events are set down in the Gospels. It is a wonderful thing, and it gives one a far more solemn impression regarding the power of Christ's life and its influence in the world to think that a hundred days—a little over three months of Jesus' life—have given us all this

*Delivered at the Northfield Young Women's Conference, June, 1919.

tremendous power, have lifted Jesus Christ up to be this great Figure, and have given men more to think about than have any other events or writings in the whole history of the world.

When one looks at a great many of these recorded events they do not seem to be such very great things. One is just a talk with a woman, a stray woman whom He meets by a well. Another is an account of an interview with a caller who comes to see Him by night. Another one is a story of how He treated some little children differently from the way other teachers were accustomed to treat little children. You know how human and simple many of these incidents are. Indeed, a great many of the things that have made the deepest impression about Jesus are tiny little incidents, in themselves of no great consequence, but of the greatest consequence in the world as it happens, because of all the meaning that went into them and the meaning that has been taken out of them by human hearts in all the days that have gone by.

It seems to me, the principle of Mr. Ruskin's saying has a more wonderful application here, even, than it does in the eloquence of the Crucifixion of our Lord. It is this silent period of Christ's life, the commonplace elements of it, so to speak, the things never set down by the evangelists, either because they did not think them necessary, or because they did not make sufficient impression upon them, or because they did not happen just because our Lord was living a quiet life with His friends and the people and neighbors round about Him. The impress that all this makes upon the world is as eloquent, as penetrating, as direct and forceful, as the public work and public teaching of our Lord; and it brings before us a very great, a very solemn, and a very joyous lesson,—namely, that the unrecorded elements of life, the common ones, the ones that usually slip by without our giving them any particular notice or attention, may turn out in the end to have been by far the most worth-while elements in life; that the real greatness of our lives may reside in the unobserved, the unnoticed and the petty rather than in what we think of as the significant, the important and the conspicuous.

You remember the phrase in Wordsworth's "Intimations of Immortality," where after he has spoken of heaven lying all about us in our infancy he goes on to draw a picture of how that glory slowly dies away and fades into the light of common day. Now that is precisely the opposite of the truth. What we gather from looking carefully at life is the principle that the glory of the common day is the brightest, the greatest and the most radiant light that there is; and that the life that is not paid attention to, that is just lived naturally and spontaneously, is the life that really has the power in it, the life that yields the results, the life that is going to be determinative in character and in judgment and in destiny.

One can make it plainer perhaps by drawing out the principle in some practical ways; by noting, for one thing, that the greatest work in the world is the unnoticed and the unobserved work that has been done in it. There is a wonderful passage in one of Cardinal Newman's sermons, entitled "The World's Great Benefactors," in which he describes the anonymity of almost all of the greatest achievements. We have names attached by explorers to certain bodies of land they have discovered, lakes, mountains, rivers; but if you stop to think about the really most worth-while things that have been done, you cannot tell who it was that did them. You cannot tell who it was that first raised wheat. You do not know who was the first woman to discover that wheat could be made into bread. We do not know who it was, except in old fable, who first discovered fire, or how fire could be made. You could name over almost all the greatest benefits. When we discuss the discovery of the medicinal herbs, the domesticating of the wild animals, the learning of all the little commonplace lessons that alone make life livable, nobody knows who did those things. Take the great cathedrals of the thirteenth century. We do not know the name of a single architect of those great cathedrals. William Morris reminds us that we know the names of the men who restored the cathedrals, and for the most part defaced them in restoring them, but we do not know the name of the original architect of one of those most wonderful buildings that the human hand has constructed. It

is a curious thing to see how all the really greatest and most important work done in the world has been done by men and women whose names have not been recorded in history at all.

We have had a wonderful illustration of this principle in these last four years. The great work of the world these last years, without which nothing else could have been done, has been done by millions of men and women, quietly, unostentatiously, and anonymously. This is true also of all the really worth-while work in the world just now. You have been reading in the papers recently about this tremendous wheat crop, a billion bushels, the greatest source of wealth in America; and yet nobody thinks of who is producing that wealth. Uncounted hosts of men, quiet men, unknown men, going every day quietly and simply about their toil, they are producing all this great wealth of the nation.

The real influence of a nation, where is it being exerted? We know where it is being exerted: in quiet homes, in homes that would be ruined by publicity, where the very condition of the work is that it should be done in quietness and private with no outside eye looking upon it at all; where the mother has her little lad by her side, cuddling him up in her arms at night, and is whispering in his ear simple words that, without his knowing it or her knowing it, are going to change history twenty-five or thirty years from now.

There was a day not many centuries ago when if anyone had stated what the big work of the world was, they would have mentioned this or that emperor, this or that pope, this or that great scholar. Well, that was not the real work of the world. The greatest work that was being done in the world just then was being done by a German miner's wife, whose firstborn son was given to her in the bustle of the market place in Eisleben, and who took the little boy home to the humble miner's house where they lived, and taught him to love truth and to hate lies, and to grow up strong and unfearing; by and by that German boy steps forth, and the whole world trembles at his tread, as he puts his great shoulders to human history and heaves it into new grooves. The real work of the world was being done by that simple mid-European mother.

I say again, it is one of the most commonplace facts in the world, which we see so beautifully illustrated in our Lord's own life, that a great part, and in many lives the best part of any human life, is the unnoticed and unobserved part of it; and that the greatest work in the world is this quiet, unnoticed, anonymous, private work.

You can make that all very concrete, and concrete in a way that partly shakes us and startles us and partly steadies and encourages us, when you observe that if the greatest work in the world is the unnoticed work, it must follow that the unnoticed things are the really significant and determining things. It isn't what we think of as the great crises that are determinative. They all have been themselves predetermined by something that you cannot find, obscure and unnoticed, some little inconspicuous cause far back.

There is a story that I often read in one of Tolstoy's essays, the essay, I think, entitled "Why Do Men Stupefy Themselves?" It is an argument against the use of narcotics and all kinds of intoxicants, on the ground that they make men negligent or careless or incapable in the inconspicuous and unobserved choices and determinings of life, which Tolstoy argues are the really significant ones. And he tells the story of Bruloff's studios, where the young, ambitious Russian artists came to do their work. One day when Bruloff was going around, watching the work of his students, he came presently to a new boy who had come in, a raw, country lad, and he stopped behind him and watched his drawing, amazed at the signs of crude power that there was in this new boy's work; after a little while he leaned over and took the brush out of the boy's hand and just touched the picture. The boy looked at the picture and then he looked around at Bruloff. "Master," he said, "what have you done? You touched the picture only a tiny bit and, lo, it is all different!"

"Yes," said Bruloff, "that is the lesson that I want you to learn: that art begins where the tiny bit begins." And then Tolstoy goes on to point out that that is where life begins, where the tiny bit begins; and that everything of consequence in

life is determined by something so small and inconspicuous that we never notice it until long afterwards the irrevocable consequences begin to appear.

There are many of us here who have memories good enough to be able to recall some of these little things. We did not pay any attention to them at the time, but now as we look back over our life we see that this or that unnoticed incident was a great determining factor; and years hence, when life is over and we look back and it all stands out luminous and shining to us, we will discover to our amazement that all kinds of things that we never paid any attention to were the really significant things. That is what our Lord calls our attention to now, you remember, in His parable of the judgment day. As the men and women stand in front of Him they do not remember the cups of water that they gave, the prisoners that they visited, the unfortunate people whom they helped. They are being judged for something that has completely slipped from their memories. And yet Christ says that in that day those will be the things of interest and consequence. It is the tiny little things of our lives that are the really consequential and determining things.

That obviously suggests the further lesson, that the real testings therefore must come, not through the uncommon and the peculiar, but in the very common and ordinary things. I remember reading a long time ago in *Lippincott's Magazine* a story about a ne'er-do-well, worthless character in some American town, who finally lost his life in a sacrificial act, in trying to save some other life; and the moral of the story seemed to be that all that went before counted for nothing, that just this one heroic act of his was the thing that really revealed the man and showed what his character was, and was determinative with him. We have heard much of that doctrine within the last few years. What Mr. John Hay wrote in "Jim Bludso of the Prairie Belle" is the doctrine we have heard preached all over the Christian world these last four years. Now, Jim Bludso was a profane pilot on the Mississippi River; but when the *Prairie Belle* caught fire he stood by his wheel and ran it in to the shore and saved the lives of the people that were on board. And John Hay's moral is that all the rest of Jim Bludso's life will not count, that God will just smile at that and pass it by, that He will judge leniently the man who died for his fellow men.

We have heard the whole doctrine these recent years put almost as an accepted principle, that salvation is not salvation by the Death of Christ, or by the life of Christ, or by anything that Christ did for us; the only salvation there is is salvation by our own characters. But even that is quite too tedious and too exacting for the modern world, and during the War we had a doctrine, not of salvation by character, but of salvation by act, even salvation by impulse; and we were told far and wide that of any man who died, his death itself was a self-redemption, because in that death he revealed the character worthy of the eternal fellowship.

I believe that the just God will be able to appraise with justice, and with a great deal more love and charity than we can feel, the lives and deeds of all His children. But I ask you if that is really a true principle, that life is revealed by the occasional and the extraordinary, or is it not the true principle, that life is revealed by the ordinary and the commonplace, and that we are only able to judge men and women justly, not by something exceptional and peculiar, something very different from all the rest of their lives, but that we can only judge men truly and justly by what is the common thing, the ordinary, the quiet and unobserved life that is the real personality?

It was all put in a little bit of verse that I remember reading once in the *Atlantic Monthly*. It was entitled "The Crypt," I think.

"Beneath this edifice that men call me,
Whose minarets attract the setting sun,
Whose portals to the passerby are free,
Abides another one.

"The heart throb of the organ sounds not there,
To jar the heavy silence of the soul,
Nor low amens of acolytes at prayer,
Nor bells that ring or toll.

"Unsought, undreamed, save by the chosen few,
Who with a lantern lit of love descend,
To find the buried arches, grim and true,
On which the walls depend."

That is the real test of life. Not the way men and women are going to behave on dress parade, when their biographer is standing by to make a note of it, but the way men and women behave when there is no one around, when nobody will see, the kind of pictures they like to look at when they know that nobody will observe, the kind of books they pick up when they are all alone, the kind of thoughts that creep through their minds when nobody can be aware of what is passing there,—those are the real testings. And when we look at our Lord's life and see how all these unobserved days and hours in it bore the ceaseless scrutiny of those disciples, not His public life alone, but all that quiet, unnoticed life when He was with them in the little home in Bethany, and up in the towns of the hill country of Judæa and up in Galilee, we realize that there was the real revealing of the unique and the sinless and the flawless life.

One can gather from this principle a great deal that is helpful and necessary in our daily living, in our schools and colleges and homes, and out in the world where our work is to be done. It is a principle, for one thing, that gives to every one of us—and it is hard to get it nowadays—the right perspective and proportion about life. Publicity simply twists all our values. You take up any morning paper and read it; there is nothing proportionate there, nothing just. Indeed, you do not know what to believe. Even where the thing is true you are asking yourself all the time what the motive is for the publication, who got it published, who was the paid agent that arranged for it, what relevance it has to reality and to life? One can hardly trust anything he sees now in any of the ordered and conscious life of the world, simply because it is not governed by this principle of the superior value of the inconspicuous, the common and the unobserved. One dreads our modern methods of publicity more than anything else. We have seen great Christian agencies suffering from the flareback of false publicity. Maybe nothing false was said, but then the principle of it was false, the pulling it out into the daylight, the making it visible and conspicuous, the boasting about it, instead of following the law of our Lord's life, Who lived nine tenths even of His public life, when He was redeeming a world, quietly, so that even these men who were trying to write down His life, wrote nothing concerning nine tenths of His days.

It is a principle that may help us a great deal in these coming days in recovering something of the old simplicity and frugality, and in escaping waste. We know how much waste there is now, and how hard it is to avoid waste, and how increasing wealth increases the tendency to waste. It is something awful to see the waste there is in a land like ours. We could feed another nation the size of ours with the food that we waste. I remember some years ago, after we had been in Asia for over a year, a little party of us were coming home across the Pacific, and we made up our minds and agreed on the boat that we would not say anything about the impressions that America made on us for the first day after we got back, but the second day, as we came across the continent, we would compare notes and see what the dominant impression of life at home was now as we came to it with fresh eyes. When the time came and we compared our notes, we were all agreed, that it was the recklessness, the wastefulness and the extravagance of home that impressed us after we had come out of that simple, saving, frugal life of Asia.

What is wealth? Wealth is only accumulated life. If we throw it away it is just like throwing lifeblood away. All the money there is is just somebody's lifeblood, men or women, pressed out into paper or melted into coin, and to throw that away is just to throw life away. And that would not be done if we were just as careful in all the little, unobserved things as Christ was on the Mount of Transfiguration, or when He hung there upon His Cross. It is a principle that brings right home to us the fundamental law of the Gospel, which is the law of fidelity in little, dark things. That is the law of the Gospel. "Thou hast been faithful in a very little," said Jesus in the parable; "I will make thee ruler over a great deal." The law of the Gospel is not martyrdom in the conspicuous; it is loyalty, tenacity, fidelity, steadfastness in the little, unobserved, relatively unimportant things of our lives.

And this instead of being an inglorious principle brings heroism, if we will stop to think of it, within the reach of every human life. There are two kinds of martyrdom. There is the martyrdom that dies once, in one great outburst of fidelity, laying itself down completely for its cause; and that has its worth and its glory. But there is another martyrdom, far more difficult and more essential even than that. Saint Paul was speaking of it when he said, "I certify to you that I die every day." When a man dies for his country in a great war he dies only once; but when a man lives for it in the times of peace he has to die every day.

The glory of this principle is that it brings this challenge to the heroic, to the courageous, to the sacrificial, right into our commonest, plainest, most unobserved life now and here. It quite reverses the ordinary values. It accepts instead the values of the vision of Isaiah. You remember them. First of all, and lowest of all, what did he say? "They shall mount up with wings as eagles." That is the least important. Then higher than that, more difficult than that, showing a richer moral victory than that, "They shall run, and not be weary." And then the climax of all, showing the highest possible moral achievement, witnessing to the most splendid consecration, "They shall walk, and not faint."

There is something very sobering and challenging about this principle. Because it says to every one of us that our life is being tested not on display but in privacy, in the quietness, in the silences, in the way we live Christ in our homes, in the way we live Christ in our hearts, in our imaginations, in our pleasures, in our tastes.

But, on the other hand, there is something that brings rich confidence and inspiration and joy. For I am not asked to do great things, conspicuous things, things that are going to be recorded in history's deeds. I am asked in common days, in ordinary work, in the hours I keep, in the way I measure responsibility, in my fidelity to trusts, in my truthfulness in things small and great, in my kindness in trivial opportunities,—I am asked and given the opportunity in all those things to live the heroic life, the life unto God; to realize that the unrecorded and the unobserved speaks with a voice that cuts in deeper and reaches farther and lasts longer than any other word that I can speak; that it is possible, to put it in a word—and not only a possibility but a privilege and a duty—just to live Christ all the time and everywhere, in things small and unobserved as truly as in things recorded and great. Most of the best life that was ever lived, the life of our Lord Himself, was never written down at all; and those unrecorded loyalties of His, the fidelities in the days and the testings that are not remembered, are the background of the Life that redeemed the world.

WHY WE MUST ENLARGE OUR MISSIONARY OBEDIENCE.*

Mr. Robert E. Speer.

Of all the memories associated with this hilltop the strongest, of course, are those clustering around the two graves. But next to those the strongest are the memories which associate this place with the Student Volunteer Movement for Foreign Missions. That movement did not begin here, but across the river at Mount Hermon, at the first summer Conference for college students, held thirty-three years ago. But the next year that Conference was moved over here to Northfield, and for the thirty-two years that have followed, the students have met here year after year without interruption. I suppose that on this very spot where we are this evening hundreds, even thousands of students have heard voices speaking to them, have seen the whole aspect of life changed, and have come under a sway that has hitherto been strange to them.

Looking up this valley and out across the

*Delivered at Round Top in the Northfield Young Women's Conference, June, 1919.

hills to the west, men and women have seen far beyond this silver thread of the Connecticut or these green hills glowing in the evening light. They have seen fields white to the harvest far away, and have heard a Voice calling to them from the golden day to come out and take their share in the work that waits to be done in the world. Never in all these years, of a full generation now, were those visions clearer to the minds of men and women than they ought to be to our minds here to-night. More distinct and persuasive and commanding than ever before we ought to be hearing now the Voice that those men and women heard and obeyed. And I want to say something this first evening, in as great loyalty as may be to these best traditions of this place, with regard to the duty that is resting on us Christian men and women to-day to hear this Voice and to see these visions, and to go out into the world to do Christ's work now, without any holding back, with a courageous heart, with a steadfast and ever enlarging obedience.

There are many obvious reasons why we must enlarge all the activities of the Christian Church throughout the world. We see more clearly now than men ever saw before that Christ is the only answer to the need of the world, that "there is none other name under heaven given among men whereby we must be saved"; that the work of transformation, of moral cleansing, of empowering, of renewal, of resurrection, that has to be done in the world, is a work that can be done only by the power of God working in His Divine and living Son, Jesus Christ our Lord.

We realize to-day that there must be this enlargement because what we have been doing in the past is inadequate. The whole scale of Christian service throughout the world must be expanded for the simple reason that the past scale has been an inadequate one; and when our attempts to do our duty are inadequate there is only one thing for us to do, and that is to enlarge those attempts that they may not be inadequate any longer.

They are inadequate to-day because there are great areas of the world that are still utterly unoccupied. We had within a few months tragic accounts of what I think was one of the saddest and most pitiful incidents of the last four years. I mean, the flight of those eighty thousand Assyrian and Armenian refugees from the city of Urumia in Western Persia southward to the city of Hamadan and then down over the mountains into Mesopotamia; eighty thousand of them leaving their homes with no means of transportation, men, women and little children, persecuted by their Kurdish and Turkish enemies. Dr. Shedd, one of the missionaries from Urumia, went with them as their shepherd, but died of cholera in the first week of that great flight; so that the eighty thousand, or those who survived, had to make their way alone with no shepherd. That long road through those mountains of Persian Kurdistan was marked for three hundred miles by the bodies of the dead, who had fallen from hunger and disease. I remember riding over that very road more than twenty years ago, fourteen days' journey from the Lake of Urumia down to the city of Hamadan; and in all that great range of country there was not one mission station of any kind, nor a single Christian man or woman trying to bring to bear on the needy life of those people of Western Persia the only Power that could change and redeem.

I remember, ten years ago, riding days and days up the Magdalena River in Colombia on an old river boat that made its way slowly up the rapid, muddy stream, for two weeks before at last we came to the end of navigation. There were scores and hundreds of little villages along that great tortuous river; the sky blue all the day long, the little fleecy, white clouds floating in the sky; one went by the lonely houses in the jungle and then those more thickly populated areas in the villages and the towns; but in all that long reach, barring two or three cities, was scarcely a Christian Church. I am referring to Roman Catholic Churches, too; scarcely a priest or a Christian minister of any kind in that long reach of the Magdalena, trying to bring into the lives of those people the only Power that could lift them up and make them clean and pure and strong.

And even the areas of the world that we think we are occupying we are not possessing. I received the other day a letter from an old friend who lives in the city of Canton in Southern China. He is about

to celebrate his seventieth birthday but is just as active as any young man in the evangelization of those great areas of Southern China. He sent me photographs of churches that had just been built entirely by the money of the Chinese in various towns in the area that was allotted to him, that is known as The Four Districts. That is the section of the southernmost province in China from which almost all the Chinese come who emigrate to other lands, —Australia or the United States.

He was reminding me of the day, more than twenty years ago, when we had crossed the little paths between the rice fields and had climbed Asaishan, Centipede Mountain, in the middle of his field. It was the springtime, the season when the Chinese go out to repair and worship the graves. You know their idea is that every man has three souls; that when he dies one spirit goes into the grave, another spirit goes into the ancestral tablet in the village temple, while the third spirit goes off into the keeping of the spirits of the unseen world. So they have their treble worship to protect and minister to the needs of these three souls; and this was the season of the year when they were out worshiping the spirits in the graves. All up this mountain, as we climbed, we would go past little groups—never of women, always of Chinese men, father and son and son's son—repairing the grave, cutting a big sod to lay on the top of the mound to take the place of what had weathered away during the year, arranging the little votive offerings in front of the grave to be consumed in the night by the departed spirit, and then bowing down reverently in regard for the souls that had gone. We came out at last on the top of the hill, far above all these little groups in their reverent superstition, and then we looked off as far as the eye could reach, over these great fertile plains, until at last the blue haze fell all around the distant horizons. I counted, looking off from that hill that day, 789 towns and villages, some of them little villages, others of them cities of a hundred thousand population. But in all that great plain my friend was the only Christian man trying to bring home into those lives the only Power there is in the world to transform and redeem.

I say, we must enlarge the work that we are doing throughout the world for Christ to-day because the present scale of it is not adequate. We have great congested areas where the churches are crowded thickly together, duplicating their activities, in some sections of the world; and other great areas where there are no Christian men or women at all trying to make known an equal Saviour and to distribute equally a world's redemption.

There is a deeper reason than these why our present scale is inadequate. I was reading the other day General Foch's "The Principles of War" to find out what there was in that book that would give us light as to the methods the Christian Church ought to be pursuing in her warfare in the world to-day. You may remember, any of you who have read the book, the many suggestions in that first chapter for us men and women who are engaged in a Christian warfare. General Foch is speaking of what is absolutely necessary to successful war, namely, that you must mass all available power to accomplish the end that you have in view. Only so, says he, can war be successfully waged. The mass demands, he goes on to say, the total moral and spiritual power of the nation. Our scale is inadequate to-day because the full moral and spiritual power of Christians is not behind the undertaking to make Jesus Christ known to the whole world; and the work never can be effective until all that power is massed there,—the full sacrifice, the full devotion, the full purpose, all the moral and spiritual energies that Christian men and women possess,—so that every man or woman who goes anywhere in the world shall feel pressing behind, the resistless impulse and momentum of the total faith and sacrifice and devotion of all Christian men and Christian women everywhere.

We shall not be true here to-night to the voices that are whispering around this hill, to the traditions that make this a sacred place, to the One Who stands invisibly in the midst of us, unless we feel stirring in our hearts the sense of obligation to push out the boundaries of our own lives, of our own faith, of our own service, of our own devotion, and to contribute what we can to making adequate our effort to make Jesus Christ known now to the whole world and all the life of the world.

There is another reason why we must make adequate what has been inadequate. Because unless we do this other work, the work everywhere, the work far away, nothing that we do anywhere will be effective. What we are trying to do right here in this Commonwealth of Massachusetts, what we are trying to do in any of the communities from which we come, is dependent upon our doing something that will reach and accomplish all the work of Christ for the whole world of men.

We have seen great lights in this matter within the last few years. We used to hear so many times the old saying that we must save America in order to save the world. But during the last few years we have realized that we had to save the world in order to save America. We had great needs in our own country that had to be taken care of, and we had to go to France and Belgium in order to take care of them. America was not saved and could not be saved here in the United States; it had to be saved on the other side of the Atlantic. We are realizing to-day that the only way to save any nation is to save the whole world; we must realize that each part of the world is only a part of the whole of it, and that no part can be saved until the whole of it has been saved. What Mr. Lincoln used to say about America we see now to be true about the whole world. If the United States could not endure half slave and half free, the world cannot endure half Christian and half pagan. Unless we make it all Christian, no part of it can be Christian at all.

There are some earnest men in our country who think that now the War is over the United States can withdraw, and that in a real way we can now separate our interests and responsibilities from those of the rest of the world. Do not imagine for a single instant that this can be done in any regard of life whatsoever. I heard Dr. Simon Flexner, this last week, speaking to about one hundred and twenty young men and women who are going out this year to the foreign mission field, and he was giving them advice about the care of their physical well-being. He spoke about the influenza epidemic, which he said had been the greatest calamity that had ever happened to the world in all its known history, a calamity far greater than the War. Why, in India alone, twice as many people are said by Mr. Higginbottom to have died in that epidemic as died both directly and indirectly on account of the War in the whole of Europe. Mr. Flexner went on to speak of these colossal losses over all the world and he said, "We know now where it came from." Somebody asked him if he would state where all this awful curse had come from that had roamed over the world. Yes, he said, its home is in the Turkestan frontier of Eastern Russia. All the influenza of the world goes east or west from that one place. Well, if the United States Senate is not able to safeguard the United States from the influence of diseases originating in Central Asia, can it guarantee us the possibility of immunizing ourselves against the life of the world in any regard whatsoever?

This earth is just one world; all its life is one life. The forces that are beating through the world to-day do not belong to any one race. The great ideas that are shaping men, the great principles that are remaking the world, cannot be shut up in any one country; they are the common ideas and the common principles of the whole world, and we are not able to deal with them anywhere whatsoever unless we deal with them in the whole world.

A friend was telling me the other day of a little experience he had on a railroad train some time before the close of the War. He had gone into the smoking-room in the Pullman car, where a little group of business men were talking together; one of them raised the question of foreign missions, which, of course, at once called out a chorus of derision, and one man said: "It is preposterous. The church that I go to proposes to increase"—I have forgotten how many per cent—"its contributions to foreign missions. Now," he said, "I do not take any stock in that enterprise whatsoever."

My friend stopped and said: "Well, friend, I do not believe you have ever considered it. I think I can give you one reason that will lead you to change your mind in the matter."

"What is that?"

"Why," said he, "if you stop to think, you will see that in this War that we are en-

gaged in now all the nations in which the foreign missionary enterprise is doing its work are enlisted on the right side, and that no nation in which the foreign missionary enterprise exists is on the wrong side."

Then he went back to his seat in the car. A little while afterwards that man came back through the car and approaching him, said: "I have been thinking of what you said a moment ago, and I see that I was wrong. I am going back to my church to make the increase that our pastor is asking for."

Now, my friend was not exactly correct in the statement he made, although substantially so. In the main, that was true, and there were reasons for it. The world moves together now.

What we see is simply that the world is all interlaced so tight that the different parts of it can never be extricated one from another again, and that we cannot do anything anywhere any more unless we are willing to deal with humanity about it; that we cannot make America Christian unless we make China and Japan and India Christian as well; that we cannot cleanse the world of any pestilence or disease in any one part of it unless we cleanse the world of that pestilence and disease everywhere; and that sin is not sectional or national; it is a great disease and weakness in man, and we can only tear it out as we tear it out of the whole soul of man, for whom, the whole of them, our Lord Jesus Christ lived and died.

There is a third reason, stronger to-day than it has ever been, why here on this hilltop this summer a greater number of men and women should give themselves to this great service of Christ throughout the world than in any earlier year of all the generation in which the Conferences have been meeting here. It is, that we face to-day needs and oportunities—one says it deliberately—greater than men and women have ever known before.

Now I know that every generation talks this way, as it ought to do, for its duty to its generation is the greatest duty that there ever was. It is its only duty. It is a duty which will go undone if that generation does not do it. And one can go back a hundred years and hear the men and women who began missionary work in our country at the outset speaking in just the same courageous, inspired way in which men and women ought to speak to-day. But it is truer now than it could ever have been before. We have a bigger world to think about, a nearer world, a world from which all distances are gone, a world all of whose life is our life, lying right at our door, so that there are no strangers or aliens or foreigners to us any more, and their needs and their opportunities are as near to us as the needs and the opportunities of our own lives. If there were time here this evening I would describe them to you, but just take them concretely.

Take that Japanese boy who drowned himself just the other day at the famous suicide waterfall, where, in their hopelessness, so many young Japanese students have committed suicide that the Government has fenced it around and put guards there to try to prevent such tragedies. "Father," said he in a letter that he wrote just before he went out, "I go as a sheep in the night." Now one could describe to you the need of Buddhism for hours and not put it more vividly nor truthfully than the Japanese boy put it in the last written note that he left, "Father, I go as a sheep in the night."

One thinks of those homes out in India to-day where the famine is working its devastation. There are more people suffering in India to-night, perhaps, from famine than suffered from hunger in all the European countries put together throughout the War. Bulgaria, Servia, Poland, Roumania, and Belgium and Northern France have all made their pathetic appeal to us, and we have made our answer; and there are hungry people in India, millions and millions of them, hundreds of thousands of little Indian children in hunger and want, while we are living our contented lives in complete ignorance and disregard of them and of those thirty millions who it was estimated died in India from influenza alone, the pestilence leaving behind it the millions unable to stand against the great famine when it should come.

I think of the temple back of the Hwai Yuen station in inland China, to which we climbed one warm autumn day. The old Taoist priest was very cordial in his welcome to us, as we sat and counted the

villages in the plain all around, not unlike that great plain in The Four Districts in Southern China, and then we turned in and read the motto that hung just above one of his few gods: "Where there is an earnest beseeching there will be a sure reply." Then one looked down over the mute but none the less earnest beseeching of those hundreds and hundreds of neglected and untouched Chinese villages.

One could multiply the concrete illustrations of need and opportunity such as men never dreamed of in any other day,—a whole world literally open now. What our Lord said that day there in Samaria to the disciples about fields white to the harvest, which men did not need to wait three months to have ripen, that could be said to-day with a sweep and outreach that nobody could have dreamed of in that day—not even our Lord Himself thought of it nineteen hundred years ago—as we look out over the need and opportunity of the world.

Surely we ought to be asking ourselves, Where can I use my life best in this great world? How shameful it would be for me to waste my life, to use my life selfishly, indulgently, unprofitably, in a world as needy as this, as open as this, as calling as this, as ready to-day for work that needs to be done!

Just now, surely the call ought to come home to us as it never could have come in other years. We ought to be hearing it as men never could have heard it before. Think how many more voices there are in the air to-night than there were four years ago. I hear men say sometimes that this is the same old world that we lived in before, the same human life that we have to deal with, the same forces. And then it seems to me I can hear the rush of ten million spirits all around, and all the poppies waving in the Flanders fields, because of the uneasy stirring of the dead outraged by those who speak of this as the same old world. This is a different world. All around us voices speak that were never heard here before, witnesses look down that never looked down on human lives in the past. If in those old days men were inspired, thinking how many watched them and called them to lay aside the weights and the easily besetting sins, and to run with steadfastness, looking to the great Leader,—if men heard those inspiring voices in the past, how ought we not to hear them here to-night, remembering how rich this host of witnesses has become.

We need to-day the greatest sacrificial effort that we can find to save us from losing our souls. For a little while our hearts awaked. There was nothing we would not have done during these last two years, nothing; no sacrifice we would not have been willing to make, no service we would not have been willing to render. And now how is it? Is all that to go by? What we need is something as commanding and as appealing as what we have been feeling in these past years, some cause that sets before us the impossible, some cause that demands everything, that will not be satisfied with the little we used to be content with offering Christ and His work in the world, some cause that will demand of us as much as was demanded and was joyfully given in the days that have now slipped past.

There is a beautiful little book that I hope all of you will read, entitled "An American Soldier." It is the collection of the letters of young Edwin Austin Abbey, 2d, of Philadelphia, written, most of them, to his mother, but some of them to his father. It reveals the choicest and best that there is in our American life and it shows how complete and unwithholding and joyous the consecration then was. I was copying down the other day some little bits from these different letters. They began in Canada, where he had gone, after his professional course as a railroad engineer, to engage in a great enterprise in which he was given the chief responsibility of building a bridge on a curve over a great stream.

"Mother," wrote he, "no country or flag can be mine except the United States, but if I could go to this war as a citizen of the world I would pray to be allowed." "My ability [in building the new bridge] will be taxed to the utmost, which is the desire of my heart." "If the United States declared war and called for volunteers, I could leave at once. I am so full of that, it drowns out every ambition or desire or thought of the future that I have. I have nothing but a great big desire to give myself to help in this battle against evil." "I feel as if I could not just go ahead as I have since the war started, making plans for my own advancement, for my own fam-

ily's welfare." "I will do nothing until the United States' course is definitely settled, but above everything in the world I want to go to the war. And I want you and father to tell me that I can govern myself by what knowledge and judgment I have with the surety of your confidence in me to do right. I think I can manage to serve in some way if only you will give me the inspiration of your approval and trust, you and father."

"I only hope and pray that we will take an active and aggressive share of the burden and sacrifice of the other nations. I want the young manhood of America to be given a chance to prove themselves as willing to give themselves for a just cause as they were in 1861 and as they are now in the other nations of the world. Of course we know they would, but the call seems to have come already." "Why is the United States so slow? I can think of nothing but the war. It seems immoral to think or plan for anything else."

And then from France: "Remember that your strength is the mother's strength, dear mother, that sacrifices itself for the children and the weak. I am your child, but no longer a human child with the necessities of human children; and yet, mother, in the greatest way, the spiritual way, I need you more every day, and in that need you are always giving and helping me and are always with me." "Much love, dearest mother, to you and father, and thank you both for making me feel that I can do this with your blessing."

Now, will you tell me why, for the sake of the nation in a great struggle, men and women should be willing for a consecration like this, and unwilling now that that great struggle is over, but the work still to be done greater than ever before, and Christ calling with just as much right to be answered as the country in its need? What you and I are needing to-day, or we lose our very lives, is that we should hear the same call now to the work of the world, in this great battle against evil, that Edwin Abbey and others whom we know have heard, and which if we would only be quiet enough we could hear right now.

I remember once, years ago, at a Conference for young men, down in North Carolina, we were at the life-work meeting just at this hour, on the grounds of the Asheville school; we looked down on a little gulley running down through a great field of white daisies to the woods leading on out to the French Broad River. The speaker was trying to lay before those students the need of the world and the greatest opportunity for the investment of their lives. At the end he pictured to them Christ coming up through that field, the daisies brushing His feet as He came through, and, standing in the midst of them, asking them one by one what they intended to do with their lives. Then the speaker asked whether, if Christ really were there beside them that night and they were talking with Him, they would be satisfied to tell Him what they were going to do with their lives, or whether, if He were there beside them, they would not be making changes. Late that night when I was sitting in my room, there came a knock on the door, and a young Southern student came in, who said: "Mr. Speer, I want to talk with you about what was said out at the life-work meeting to-night. You remember what the speaker said at the end about imagining Christ coming up through the field out of the woods and standing in the midst of us?"

"Yes," I said, "I remember well."

"Well," said he, "something strange happened to me out there. It really seemed to me that He had come. I saw Him away down there where the woods lie along the river; His white figure came up across the green grass against the shade of the trees; and here and there, I saw the red flecks on the white petals where He had passed. He came and stood beside me on the hillside, and He asked me what I was going to do with my life. I was ashamed. And I want to talk with you about how I can change it, so that the next time He asks me I will not be ashamed."

This isn't a matter of imagining. We know that Christ is standing here among us to-night just as truly as any one of us is here, and that He is asking us about our lives and what we are going to do with them, whether we love Him enough to spend our lives as He spent His, and whether we are going on now in these quiet days that reach out before us to be loyal or disloyal to the spirit and the sacrifices of the days that are gone; whether among that great host of witnesses, enriched now beyond all word, there will be shame or a great joy as they watch us following Christ and facing life and fighting evil, completing the sacrifice that was begun, and bringing in the new world.

Editor's Correspondence.

Our readers will be interested in a letter from Dr. James E. Skinner of the Methodist Mission of Fukien, China. It may be remembered that two years ago an appeal was made through the RECORD OF CHRISTIAN WORK for this hospital work in China which is doing a splendid service. Under date of May 16, Dr. Skinner writes:

"I am sending you under separate cover a copy of the last issue of the *Yenping Pagoda Herald*. I hope it reaches you safely. It is a special medical number. We have not forgotten your interest in our work here.

"Since I saw you we have spread out and are trying to reach the whole of our conference territory by opening branch dispensaries placed in charge of Chinese graduates. These men get from $15 to $30 per month and so far their expenses have been more than met from the local receipts. These dispensaries are very popular and we could open several more to advantage if we could secure the needed capital. The people will gladly provide the building and fix it up as we want it."

Wooster Summer Bible Conference.

Announcement is made of the Bible Conference to be held in Wooster, Ohio, under the auspices of Dr. Campbell White, and directors of Wooster University. The buildings of the college provide accommodations for guests at $1.50 per day. Among the speakers who are announced for the coming summer are: Drs. G. Campbell Morgan (August 4 to 8), George W. Richards, H. R. Calkins, J. Campbell White, and J. Milton Vance.

Receipts for June.

Central Africa (Dan Crawford's Work in):

14298	$ 50 00
14312	2 00
	$ 52 00

India (Sam Higginbottom's Work in):

14303	$ 10 00

Record of Christian Work (Free Distribution):

14294	$ 5 00
14295	25 00
14296	15 00
14297	2 00
14299	4 00
14300	6 00
14302	1 00
14304	2 00
14305	10 00
14306	2 00
14307	1 00
14308	5 00
14309	2 50
14310	3 00
14311	1 00
	$ 84 50

Religious Literature in Prisons (Free Distribution):

14301	$ 10 00

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Our Book Table.

Adventure of Life (The). By Robert W. Mackenna, M. A., M. D. Macmillan Co., New York. Cloth. 233 pages. $1.25.

This book, written by a scientific man while in active service with the British Army in France, is a vigorous defense of the religious interpretation of life. Dr. Mackenna says in his preface: "Personally, I cannot bring myself to believe that life can ever be explained in the terms of sheer materialism, and reduced to mere chemical equations, or expressed entirely in the language of the physical or physiological laboratory. The indomitable logic of facts has driven me to the conclusion that behind all and above all there is an intelligent and beneficent Mind, immanent in nature and in the life of man." After a brief but clear discussion of various scientific theories about the origin of life and the evolution of man, the author maintains that whatever science may teach us it only makes clearer the presence of the directing Mind behind the universe.

He points out that war is retrogressive and anti-evolutionary, because intelligence has been the chief factor in the survival and development of man, and Germany by relying upon brute force and discarding intelligence has violated the law by which mankind has progressed upward. A very interesting theory is advanced in this book that life will be found to depend upon some one of the as yet unrecognized rays that lie beyond the violet rays in the solar spectrum. This unique form of energy expresses itself only through protoplasm with a very definite molecular composition.

The chapters on pain and suffering are especially significant from the pen of one who saw so much pain and sickness in the War. He shows us that pain is God's way of teaching us to obey the laws of nature and that man, not God, is responsible by his misdirected ingenuity for much of the world's pain. He thinks that those who have been disciplined by the sufferings of this War will abolish war. In the final chapters of the book the author shows how love, labor and religion are all necessary to the complete life. The last sentence of the book is an eloquent assertion that, though man "by the misuse of his talents and opportunities brings suffering and evil upon the earth, over all and above all there still reigns triumphant—God."—*W. L. H.*

Battles Royal Down North. By Norman Duncan. F. H. Revell Co., New York. Illustrated. Cloth. 269 pages. $1.35 net.

Harbor Tales Down North. By Norman Duncan. F. H. Revell Co., New York. Illustrated. Cloth. 282 pages. $1.35 net.

Vivid, sympathetic, tenderly human, Norman Duncan has given us in his usual worthy, literary, emotional range, an insight into the lives and thoughts of these seafaring people of the Labrador coast. The stories are woven out of experiences gathered during his brief periods of contact with these people. From the biographical note introducing these books we learn: "Few modern writers of tales and short stories have drawn their materials from sources as scattered as those which attracted Norman Duncan. . . . . But though his characters and incidents are chosen from such diverse sources, the characteristics of his literary art remain constant. . . . . For the personality of the author did not change. . . . . Variety and color, ... vividness of descriptions,—especially in those of the stormy sea,—rapidity of movement and dramatic intensity in narratives, genuine sentiment and real tenderness, humor, and pathos, and above all, a healthy, vigorous, Anglo-Saxon morality—all . . . . make Norman Duncan's books and short stories literature that is distinctly worthy and permanent in character."

The first of these volumes is a man's book, tales of heart-tearing struggles with frost and storm and sea. The second contains dramas of human love and devotion, full and rich in their humor and pathos. Although each collection is complete in itself, one needs the other, to come really close to the life of these fisher folk.—*D.*

By an Unknown Disciple. Anonymous. Geo. H. Doran Co., New York. Cloth. 246 pages. $1.50 net.

This attempt to tell again the Gospel story is evidently the fruit of close and careful study, wide and minute knowledge, literary skill, and not a little insight. It presents the places, the people and the setting of the events with great vividness. The clearness and accuracy of a photograph are combined with the softness and naturalness of a painting. One seems to feel the heat and dust, and to hear the panting of the live stock and the shuffle and murmur of the human multitude as he reads these accounts of the movements of Jesus and the disciples over the crowded ways of Roman Palestine.

The natural surroundings and the scenery of the country are also depicted with a liveliness and a reality of effect that it has not been my good fortune to find in any other writings, not excepting those the sole purpose of which is to give a correct and vivid impression of these very things. By all this the anonymous writer has done a real service, for which some of us, at least, will sincerely thank him.

But it does not appear that he has succeeded so well in his delineation of characters, interpretation of words and deeds, and his analysis of motives. It is perhaps too much to ask of him, or of anyone. For any present-day attempt to rewrite and interpret the first century is almost foredoomed to result in merely a reading of the twentieth century into the first.

So, in the midst of a very realistic ancient world, the people appear as scarcely so credible as their surroundings. John simpers; Peter prattles like a child; Judas poses; Jesus is characterized especially by gaiety and "tranquillity" while the Unknown Disciple himself appears to have been rather dull company, notwithstanding his literary gifts.

Not all the Gospel narrative is undertaken. Certain omissions are noticeable; for instance, those of the Triumphal Entry and the Last Supper. That of the former is especially so. It even appears to be an artistic mistake. At any rate, it is hard to understand. And surely the author's peculiar abilities would have had an excellent opportunity in describing it.

On the other hand, the Crucifixion is depicted with minute detail, while the privacy of the removed station of the Master in the Garden of Gethsemane is invaded with a most astonishing lack of delicacy. The Unknown blunders into the sacred scene (sacred even upon the lowest of humanitarian levels of interpretation) with an unconsciousness and a lack of appreciation that seem not to have been modified at all by the sequel. For the represented retrospection with which this narrative is necessarily given contains no hint that he even afterwards realized how out of place he was in the presence of that which even the Three had not been allowed to witness. He does not, indeed, actually witness the Agony. But apparently he does worse. He interrupts it. The treatment of this whole scene has a cheapening effect.

The same tendency is shown elsewhere also; as when Jesus *smiles* His thanks as He refuses the drink offered to Him on the Cross, and when He compliments the Syrophœnician woman not on her faith but on her—*wit*(!).

Were it not for the treatment of the Resurrection, wherein there is the acknowledgment that it might have occurred, and the definite acceptance of the necessity of assuming that something extraordinary did occur, the reader would be compelled to infer that this interpretation of the life and character of Jesus was based upon the conception that He was at most a very high order of Pacifist, and a singularly magnetic Personality. All of which would indicate to a future age that, in the absence of other data, the book is not of the *first* century. And if the scholars of that day are informed and discerning they should also have no difficulty in assigning it to our own time. For on the last page of the book there is the sentence, "I had seen the transfiguration in the look of life that an emotion brings," in which stands forth the twentieth century, naked and unashamed.—*W. O. S.*

China Inside Out. By Geo. A. Miller. The Abingdon Press, New York. Illustrated. Cloth. 180 pages. $1 net.

This is just the book for the library table. As the introduction explains, "the life of the Chinese is the theme, what the people say, how they amuse themselves, what they have done to represent their ideals of religion, their occupations, their daily toil. . . . . In these pages walk and speak the Chinese people in terms of universal experience, testifying their response to the stimuli of the Christian Gospel and Western civilization." It is not the

superficial account of the casual traveler in China, but the impressions, heart throbs, and sympathetic understanding gathered from several months of intercourse with the missionaries and the Chinese. The accounts are written while these impressions are fresh and unprejudiced by outside opinions. The response of the writer to the conditions and people is constantly evident. Attractively published in vivid, concise paragraphs and well illustrated with numerous pen and ink sketches from photographs taken by the author, each chapter teems with interest and information which will attract even the uninterested and unthinking.—*D.*

Crusade of Compassion for the Healing of the Nations. Compiled by Belle J. Allen, M. D. The Central Committee on the United Study of Foreign Missions, West Medford, Mass. Illustrated. Cloth. 240 pages. 50 cents.

The Mission Study Committee has shown great wisdom in selecting this timely subject of Medical Missions. The Red Cross and the Committee on Armenian and Syrian Relief have taught multitudes in our country to give for the relief of suffering in distant lands. This awakened spirit of compassion ought not to be allowed to die. When practically two thirds of the human race have no help in their hours of mortal agony, when epidemics of cholera, bubonic plague, malaria, smallpox and other diseases decimate vast populations in Asia, when superstition, ignorance and quackery kill the patient so often, the Christians of America ought to pour out their millions and send their best sons and daughters to heal the suffering as Christ did. The number of medical missionaries in the world is now about one thousand, which seems pitifully inadequate to meet the need. Here is a great opportunity for women especially, because in countries like India and Arabia, a woman doctor can go where no man will be admitted. The work of training up native physicians, men and women in these countries is most strategic in its importance, because it is by Chinese that China must finally be saved and by Indians, India.—*W. L. H.*

Democratic Movement in Asia (The). By Tyler Dennett. Association Press, New York. Illustrated. Cloth. 252 pages. $1.50.

This is a sympathetic picture of the way the West is flooding into the life of the East. The emphasis is upon the missionary enterprise, yet from the point of view, not of one who begs the question, but of one who went out to see and to be shown. This is not the hearsay or gossip of the hotels and the beaten track followed by gullible tourists who come home and know as much about the East as if they had stayed at home and read articles in the encyclopedia.

This man poked into the out-of-the-way places, and took Carl Crow's advice, "Go to the missionaries, they are the only people who really know anything about the country." The missionary knows your language and theirs, the homes, customs, method of life, and your background when you ask questions about the people and country. But the tourist seldom sees the land or the people, or the missionaries at their work. The bizarre, the outer, interests the casual pleasure-seeking tourist, but the missionary is there for vital and homely aims. Dan Crawford has probably shot more lions than many mighty huntsmen but he does not care to mention it, so unimportant is it among his many duties.

The missionaries have blazed the way for democracy in the East. Sam Higginbottom is raising India's standard of soil culture, Joe Bailie is teaching China to reforest her lands and heading off famine and flood, and Dr. Skinner brings to a great city clean streets, pure water supply, and the burial of sixteen thousand unburied coffins, till Yenping smells as a decent town ought to smell, yet he is only the missionary doctor, in a ramshackle hospital, trying to heal the hurts of 700,000 people. The missionaries are trying to make that two thirds of the world, now the primary concern at the Peace Conference, safe for democracy, to protect it from disorder and internal weakness:

The M. S. planted the seed corn of democracy in the Philippine Islands and now the harvest is springing up over the whole of the East, and "the fruit thereof shall shake like Lebanon."—*T. C.*

Easter Hope (The) or The Life Immortal. By Rev. Andrew W. Archibald, D. D. The Judson Press, New York. Board. 105 pages.

This is a new edition of a little book whose first occasion was the tragic death of the son of the author, and which has passed beyond the stage of a personal memorial to a rather wide circulation as a tender yet trenchant plea for the Resurrection truth and all it implies for man. The treatment is both scholarly and sympathetic. The arguments presented—by brief reference rather than in any systematic way—will appeal somewhat to the intellect but especially to the heart. Our own reaction after examining the book might be condensed into the conclusion: A man who has lost a son and yet who can frame so exultant an argument for life immortal *ought* to live forever—for one of the best proofs of the reality of the future life is constituted of the number and fervor of those who write about it! Surely where there is so much of anticipation, hope and discussion there ought to be, as a background, an answering reality in the skies.—*C. A. S. D.*

"I Cried, He Answered." Compiled and edited by Henry W. Adams, Norman H. Camp, William Norton and F. A. Steven. The Bible Institute Colportage Association, Chicago. Cloth. 127 pages. 75 cents net.

"To stimulate faith, to quicken the prayer-life" is the purpose of this collection of one hundred and twenty-five testimonies to remarkable answers to definite petitions to the Giver of every good and perfect gift. They cover the whole gamut of human need,—these prayers for recovery from disease, for financial help, for deliverance from danger, for guidance, for revivals, for the conversion of friends, for special emergencies on the mission field. The motive behind each request is evidently an unselfish one, out of a consecrated life, and, therefore, they are really offered "in His name." The cumulative effect of reading these instances of seemingly miraculous nature is indeed stimulating. One must be on one's guard lest they prove overstimulating and lead to a spiritual reaction. With the petition, "Lord, teach us how to pray," belongs also the other, "Teach me the patience of unanswered prayer."—*L. M. N.*

Kingdom that Must be Built (The). By Walter J. Carey, M. A., R. N. Macmillan Co., New York. Board. 111 pages. $1.

A dominant note in most religious literature of the day is the social mission of Christianity. The ultimate aim of Christ's followers is not to save their own souls and attain to the vision of God for themselves but to build God's Kingdom in the world. The equipment which the Christian builder needs includes a right faith expressed in a positive creed, loyal obedience to the ethics of Christ, prayer that keeps us in touch with God and the

grace that comes to us through a wise use of the sacraments.

There are many striking thoughts and helpful suggestions in this little book, all clothed in a graceful and simple style. The first chapter on "The Search for Reality" says that when one finds God he discovers that "no love that is true love shall ever die, it came from God and is immortal; no beauty ever apprehended is lost, it was but a glimpse of something eternally sure; no goodness learnt or shown is futile, for it proceeded from the character of God and remains in Him." If the Church summons men to enlist in the fight to find the real God, the fight to overcome the evil within us, the fight to unite and reform the Church and to evangelize and convert the world, the author believes that all warm-hearted and generous souls will respond.—*W. L. H.*

Luggage of Life (The). By F. W. Boreham. The Abingdon Press, New York. Cloth. 246 pages. $1.25 net.

The comments of the reviewers upon the several volumes of essays which bear the name of Boreham are unusually illuminating. One of them says: "The happy high-heartedness of him is so infectious that to read him is a sheer delight. We are in intimate touch with a mind that is mellow, quaint, and richly original." The *London Quarterly Review* reports of him, "His eye is like the poet's which sees a poem hanging on the berry bush; like Shakespeare's, to which the whole street is a masquerade when he passes by." Another reviewer expresses his amazement that such fruit should grow in the distant Australia,—"For such a book to come out of that far-away land, singing and flashing its way into our hearts, bringing quaint conceits, genuine wisdom, and stimulating ideas, almost takes our breath away."

One is reminded at once of the charming essays of Brierley, but "as one thinks of a Pippin when he is eating a Northern Spy, for the taste is different." But the general consensus of the critics seems to be that, if such winged thoughts are coming this way, "our window is open toward Australia that they may fly in."

It is perfectly evident that the welcome to the writings of the Tasmanian essayist which England has given is not being withheld on this side of the Atlantic. And he deserves his welcome for the good cheer that he brings with him. "The Luggage of Life" is the opening essay in this latest volume, followed by some thirty others of much variety and interest. Perhaps "Mad Dogs and Mosquitoes" is as entertaining as any of them, and "Back Moves" as stirring. A happy ten minutes can be obtained from each of them, with something to stow away in one's memory or one's resolve.—*L. M. N.*

Mexico Under Carranza. By Thomas Edward Gibbon. Doubleday, Page & Co., New York. Cloth. 270 pages. $1.50.

The author of this book is a lawyer, who has drawn up a sharp indictment of conditions in Mexico, which he lays to the charge of the present Government. It is evident that he has no love for Carranza, and he writes with a view to counteracting what he claims are rosy views of the situation over the border, circulated by Carranzista organs in this country. Various figures and documents are cited, which certainly show that Mexico is in far from a millennial condition. It is easy thus to locate evils, but it is not so clear how a remedy is to be applied.

Mr. Gibbon dedicates his book to the submerged 80 per cent of the Mexican people (the peons) who have been victims of an industrial slavery almost without parallel in history, but he assumes too readily that the agents of American capital who have invaded Mexico will do much to relieve that situation. The whole question of Mexico it seems to us must be considered patiently, impartially, and sympathetically—more from the standpoint of such men as Bishop F. J. McConnell, who have carried on missionary work in the country, and who are fitted justly to weigh the Mexican character, than from *ex parte* statements extremely laudatory or condemnatory of the Mexican character. After all, the question is not so much what America can do for (certainly not with) Mexico, as what Mexico can do for herself. —*C. A. S. D.*

Morning Faces. By Rev. George McPherson Hunter. Geo. H. Doran Co., New York. Cloth. 219 pages. $1.25 net.

Some fifty helpful talks to children compose this book, talks on many themes and with a wide variety of incident and illustration, conveying in vivid language some spiritual truth. They evidently have served for that sermon before the sermon, which in many churches is the most appealing and effective part of the Sunday morning service. In book form they will be to other pastors a treasury of material for similar occasions. The book takes its name from the first essay.—*L. M. N.*

New Citizenship (The). By Prof. A. T. Robertson, M. A., D. D., LL. D. F. H. Revell Co., New York. Cloth. 157 pages. $1 net.

Professor Robertson in this series of twelve studies shows that Christ is the one Hope of the human race and that the truly enlightened patriot will endeavor to make Christ King "in the home, in the school, in the store, in the factory, on the railroad, on the ship, in the army, in the navy, in the city hall, in the state capitol, in the national capitol." The true Christian will be a citizen of the world as well as a loyal American. Democracy can last only as it is founded on conscience and intelligence, and must count men of more value than money, emancipate womanhood and see in a nation's children its most valuable asset. We must improve and Christianize our national education, see that justice triumphs over privilege and order over lawlessness. There are three concentric circles in the new social order. The innermost is personal righteousness, then comes national righteousness, and finally world righteousness. But Christ must be at the center of all.—*W. L. H.*

On the Manuscripts of God. By Ellen Burns Sherman. The Abingdon Press, New York. Illustrated. Cloth. 184 pages. $1 net.

Most readers will agree that it has been some time since such a charming interpretation of Nature has been placed in the hands of the public. Imagination is here, a delicate play of humor and a setting forth of the beauties of God's world that suggests the artistic painting of fine china. Some may think the concluding chapter a trifle *ultra crepidam*, but the little volume as a whole is prose poetry of a high order.—*E. J. R.*

Reunion in Eternity. By W. Robertson Nicoll. Geo. H. Doran Co., New York. Cloth. 295 pages. $1.50 net.

This book is a compilation by a writer conversant with the whole field of religious literature. The book will bring many messages of comfort to homes bereaved during the War, and will afford the preacher convenient illustrative material in the work of consolation. Dr. Nicoll quotes not only the deepest thinkers of the Christian ages, but goes back to the lofty minds of antiquity who held the

hope of immortality and anticipated reunion with the blessed dead.—*F. L. D.*

Shining Ship (The), and Other Verse for Children. By Isabel Ecclestone Mackay. Geo. H. Doran Co., New York. Illustrated. Cloth. 82 pages. $1.50.

Well-written verse for children has a charm all its own. These lines are no exception and delight the older reader quite as well as the little folks. Attractively illustrated and bound, they are fanciful, rhythmic, and thoughtful, yet appealing to the æsthetic side of child nature which is often apparent but unconscious. Some of the poems have already appeared in *St. Nicholas* and the *Youth's Companion,* which in itself speaks for their value.—*D.*

Story of the Pilgrims for Children (The). By Roland G. Usher, Ph. D. The Macmillan Co., New York. Illustrated. Cloth. 142 pages. $1.25.

The author of "Pan-Germanism," issued in 1913,—a book which is evidence of the gifts of Professor Usher as prophet as well as historian,—has used the inspiration left over from writing another of his valuable books, "The Pilgrims and Their History," for the treatment of the same subject for children. The account of these pioneers of freedom is here carefully sterilized; no legend, no frivolous tradition, no inaccuracy is permitted. The residuum is a story which does honor to those just men, Bradford and Carver and Winslow, who have not always had the prominence in historical romances which their bravery, their self-sacrifice, their distinguished leadership deserve, while Myles Standish is not "made ridiculous" by an apocryphal defeat in love, but appears in his true aspect as an intrepid captain, whose actual victories in great dangers seem almost miraculous.

History thus told loses none of its romance, while it carries a moral conviction which confirms the lessons of high-mindedness and self-denial for the noblest ends, which the Pilgrims teach. Even the illustrations are not fanciful, but authoritative, and are directly related to the main facts of the narrative, which is thus in an unusual sense what children delight to call "a true story."—*L. M. N.*

Teaching the Child Patriotism. By Kate Upson Clark. The Page Co., Boston. Frontispiece. Cloth. 175 pages. $1 net.

Thoroughly sound and altogether stimulating is this series of essays on vital themes for this post-war period and for any period. The patriotism of peace is more difficult to instill than the patriotism of war and every mother and every teacher who reads this book will find in it much that is of immediate value in her task of interpreting life to those committed to her care. The patriotism urged is not the kind of shouting, national selfishness which sometimes parades under that great and worthy word, but a high sense of responsibility for the development of the noblest type of citizenship. Such patriotism paves the way for that larger principle which is coming into its own in our time and which, since it has not yet received its own title, we call world patriotism. Its forerunner and examplar have been for a century the foreign missionary spirit in the Christian Church.

The book before us not only treats of the usual topics, such as The Value of History in the Teaching of Patriotism, Personal Responsibility in Politics, and Sacrificing for Patriotism, but the less obvious themes, The Relation of Health to Patriotism, Work as a Vital Part of Patriotism, and The Patriot's Manners, Morals, and Religious Life.—*L. M. N.*

BOOKS RECEIVED.

Between Two Worlds: The New Day and the Old Question. By John Heston Willey. Association Press, New York. Cloth. 160 pages. $1.25.

Bible for Home and School (The). By Edward Increase Bosworth, D. D. Macmillan Co., New York. Cloth. 281 pages. $1.10.

Brother Van. By Stella W. Brummitt. Missionary Education Movement of the United States and Canada, New York. Illustrated. Cloth. 171 pages. 75 cents.

Christ's Second Coming. By J. M. Stanfield. The author, Cleveland, Tenn. Paper. 86 pages. 35 cents.

Consuming Fire (The). By Harris Elliott Kirk, D. D. Macmillan Co., New York. Cloth. 183 pages. $1.50.

Fourfold Sonship of Jesus Christ (The). By Charles C. Cook. Bible Institute Colportage Association, Chicago. Paper. 40 pages. 20 cents.

God's Present Kingdom. By Philip Mauro. F. H. Revell Co., New York. Cloth. 270 pages. $1.25 net.

Greatest Thoughts about Jesus Christ. Compiled by J. Gilchrist Lawson. Geo. H. Doran Co., New York. Cloth. 322 pages. $1.50 net.

History of Religions. By George Foot Moore, D. D., LL. D., Litt. D. Chas. Scribner's Sons, New York. Cloth. 552 pages. $3 net.

I-Wonder-Why Stories. By George Adam. Edited and compiled by Max Henkey. Geo. H. Doran Co., New York. Cloth. 152 pages. $1.25 net.

Manual of American Citizenship (A). By Edwin Noah Hardy, Ph. D. American Tract Society, New York. Illustrated. Board. 129 pages. 50 cents.

Mind and Conduct. By Henry Rutgers Marshall, L. H. D., D. S. Chas. Scribner's Sons, New York. Cloth. 236 pages. $1.75 net.

Miracles of the Bible (The). Compiled and edited by Peter E. MacKay. Tomb & MacKay, Lexington, Ky. Cloth. 133 pages.

New Life Currents in China. By Mary Ninde Gamewell. Missionary Education Movement of the United States and Canada, New York. Illustrated. Cloth. 227 pages. 75 cents.

On to Christ. By Edwin A. McAlpin, Jr., D. D. Geo. H. Doran Co., New York. Board. 180 pages. $1.25 net.

Recitations and Dialogues for Special Days in the Sunday School. Arranged by Mary E. Priest. Westminster Press, Philadelphia. Paper. 240 pages.

Social and Religious Life of Italians in America. By Rev. Enrico C. Sartorio, A. M. Christopher Publishing House, Boston. Cloth. 149 pages. $1 net.

Standard Book of Jewish Verse (The). Compiled by Joseph Friedlander. Dodd, Mead & Co., New York. Cloth. 820 pages.

Student Witnesses for Christ. By S. Ralph Harlow. Association Press, New York. Board. 83 pages. 60 cents.

Undying Fire (The). By H. G. Wells. Macmillan Co., New York. Board. 229 pages. $1.50.

Why We Fail As Christians. By Robert Hunter. Macmillan Co., New York. Frontispiece. Cloth. 180 pages. $1.60.

YOUNG PEOPLE'S BIBLE CORRESPONDENCE COURSE.

Miss A. W. Pierson.

Bible Folk Who Dared.

Scripture to be Read.

1. Oppression of Israel. Judg. vi. 1-6.
2. God's Call to Gideon. Judg. vi. 7-24.
3. Gideon's Daring Deed. Judg. vi. 25-29.
4. Gideon's Faith Strengthened. Judg. vi. 36-40.
5. Cowards and Slackers Desert. Judg. vii. 3-8.
6. Great Victory. Judg. vii. 15-21.

Questions to be Answered.

1. What was Gideon's other name, and why so called?
2. How did God show His great patience with Gideon's doubts?
3. What was the *real* cause of Israel's troubles?
4. What was the quick-witted defense of Gideon's father?
5. Who else thought God had made a mistake in choosing him to deliver Israel?
6. Where do we learn that Gideon was large and fine looking?
7. Which shows truest humility,—to go where God sends us trusting in His wisdom and strength, or to refuse to go because we do not find ourselves good and wise enough?
8. Why did God have Gideon reduce the size of his army?

Subject for Meditation.

With God to help, Gideon dared attempt the seemingly impossible, confident of success.

VIII. The Captain Who Dared to Fight 450 to 1.

When God sent Joshua to lead the Israelites into the Promised Land, He commanded him to drive out or kill all the idolatrous inhabitants, lest they should lead Israel to follow in their evil ways. He also warned him that if this command was not obeyed, those who were left in the land would be as "thorns in your sides." After Joshua's death, the people did not continue to drive out the inhabitants, but allowed many of them to remain, and made leagues with them. So from that time on there were almost continual wars between Israel and the nations about them. Scarcely was one enemy subdued or expelled before another began to oppress Israel. In their distress, the people cried unto God, and in His mercy, He sent one Judge after another to deliver them. Like Pharaoh of old, however, as soon as they were delivered from the impending evil they promptly forgot God and the vows made to Him.

One of the most serious of their troubles was

The Midianitish Invasion

into their territory. These crossed the Jordan from the East and invaded the land, destroying or carrying away the crops, and compelling the farmers and peasants to take refuge in the caves and dens on the rocky hillsides.

After seven years of this hard life, the Israelites were so poor and discouraged that they turned to God and implored Him to deliver them. Though they had forgotten God in their prosperity, He heard their cry and sent to them a deliverer.

The Call of Gideon.

One day a young man, named Gideon, was threshing wheat in a winepress hidden among the rocks out of sight of the enemy. Frequently he glanced fearfully around to see if he had been discovered. Suddenly he saw, sitting under a near-by oak, a man who was looking steadily at him. At first he was frightened, until he noticed that the man was not dressed after the fashion of the enemy, and that his face was wonderfully kind and gentle. As soon as he saw Gideon looking at him he said, in a voice full of strength and sweetness, "The Lord is with thee, thou mighty man of valour." Gideon replied, "If the Lord be with us, why then is all this [evil] befallen us?" Then the stranger told him that, under God,

He Is To Be Israel's Deliverer.

Gideon has a very small opinion of himself, and thinks God has made a mistake in choosing so humble a man for such a work. Someone else would be far better. He is assured by the stranger, however, that God will fit him and use him to do the work, and will be with him until he has accomplished the task. God is very patient with this honest doubter, and grants him one sign after another, so that he may be certain, without any doubts, that he is doing God's bidding.

After he has tested God, then

God Puts Gideon to the Test

to see of what stuff he is made. Will he be brave enough to go against the will of his own people and endanger his life? God tells Gideon to take ten trusty servants and go and throw down the altar of Baal

and destroy the grove, and then build there an altar to the only true God, Jehovah. That night, Gideon and his ten men went and did as God had commanded. In the morning, when the men of the city saw what had been done, they were very angry and inquired who had done it. When they found that Gideon was the culprit they demanded that he be brought out and put to death. His father, however, made a clever defense of his son, and as no one was able to answer it, Gideon's life was spared.

Now the number of the enemy was over four times as great as the army of Israel; yet what was Gideon's surprise when God told him his army was too large, and he must reduce it! "Tell all the cowards and any who are afraid of the issue to go home," was the command; and three out of every four deserted, leaving only ten thousand against one hundred and thirty-five thousand. God said that even yet there were too many. Again they were put to a test, and only the alert and ready ones were chosen, leaving an army of three hundred, or one man to four hundred and fifty of the enemy! Do you wonder, when Gideon looked at his handful of men, and compared them with the countless host of the Midianites that his heart should have needed to be encouraged? The Lord strengthened his faith and gave him courage by saying

"'By the Three Hundred Men . . . . Will I Save You,'

but you must do exactly as I command you." Then to still further assure him, He told him to go down to the enemy's camp, after dark, and he would hear something which would take away all doubt of victory. Gideon and his servant did so, and heard one of the Midianites telling another of a queer dream he had the night before. He had seen, in his dream, a small loaf of bread which rolled down into their camp and overturned one of the tents. This dream, which to us would seem so queer and foolish, did not seem so to these men. The one to whom it was told spoke nervously, "This is nothing else save the sword of Gideon: . . . . for into his hand hath God delivered Midian, and all the host." When Gideon heard this, he thanked God, and returning to his men said, "Arise, for the Lord hath delivered into your hand the host of Midian."

That night he divided his men into three companies of one hundred men each, and put a trumpet in the right hand and empty pitchers and torches in the left hand of each of his men. Then he ordered them to surround the camp and at a signal from him they were to blow the trumpets, break the pitchers, exposing the torches, and then shout, "The sword of the Lord, and of Gideon"! Quietly, in the darkness, they crept around the outskirts of the enemy's camp until it was surrounded, when they broke the pitchers, blew the trumpets and shouted. The Midianites awoke, rushed from their tents, saw the lights surrounding the camp, and heard the victorious shouts.

In a Panic the Enemy Fled

in every direction, casting aside whatever hindered them, and killing one another in the darkness because they did not know who was friend and who foe. Gideon's army pursued them and only fifteen thousand escaped, leaving one hundred and twenty thousand slain in the battlefield.

After this wonderful victory, the Israelites, who had rather scorned and looked down upon Gideon, rallied around him and

Offered To Make Him Their King,

but in his loyalty to God he refused this honor, telling them that God was their King and He was the only One Who should rule over them. Gideon, however, judged Israel forty years, and during that time they had peace from their enemies.

Those who have entered this course are as follows.

Esther Bachmann, age 12, California.
Margaret Booth, age 16, Ontario.
Richard Brownlee, age 13, Iowa.
Leslie Copeland, age 13, Canada.
Mae Cornwell, age 15, Hawaii.
Margaret Duckers, age 16, New Jersey.
Josephine Drury, age 12, Porto Rico.
K. M. Eappon, age 14, South India.
Ah Moy Hen Fat, age 11, Hawaii.
Helen Feasel, age 15, New York.
Ida Ah Fo, age 15, Hawaii.
Ah Lin Tan Fook, age 11, Hawaii.
Elizabeth Gerber, Pennsylvania.
Emily Gerber, age 13, Pennsylvania.
Elsie Goldstone, age 16, Hawaii.
Tsurne Hatanaha, age 14, Hawaii.
Mary Hedrick, age 13, Tennessee.
Violet Hew, age 15, Hawaii.
Ella Hostetter, age 13, Pennsylvania.
Henry Hostetter, age 16, Pennsylvania.
Lauretta Kaaa, age 16, Hawaii.
Elizabeth Kaai, age 13, Hawaii.
Marion Kaai, age 16, Hawaii.
Mary Kaai, age 15, Hawaii.
Martha Kahanu, age 15, Hawaii.
Mary Kanakahi, age 15, Hawaii.
Sara Kane, age 13, Hawaii.
Mary Kapu, age 15, Hawaii.
Julia Kauka, age 15, Hawaii.
Mara Kawelo, age 14, Hawaii.
Naomi Lantz, age 10, Ohio.
Chay Kin Lee, age 14, Hawaii.
Ruth Mayberry, age 14, Maine.
Alice Momona, age 15, Hawaii.
Arthur Pierson, age 14, New York.
Blanche Ralston, age 14, Hawaii.
Phœbe Richards, age 15, South Carolina.
Virginia Richards, age 15, South Carolina.
Margaret Richter, age 14, Massachusetts.
Willie Seay, age 11, Tennessee.
Men Han See, age 12, Hawaii.
Delia Smith, age 13, New Jersey.
Ellen Smith, age 15, Hawaii.
Anna Todd, age 13, Missouri.
Asayo Tokanaga, age 15, Hawaii.
Esther Vanderveer, age 12, New Jersey.
Katharyn Zimmerman, age 10, Pennsylvania.
Paul Zimmerman, age 14, Pennsylvania.
Wilbur Zimmerman, age 12, Pennsylvania.

THOUGHTS FOR THE QUIET HOUR.

AUGUST, 1919.

Friday, 1st. *Paul . . . . thanked God, and took courage. Acts xxviii. 15.*

You remember when it was that St. Paul "thanked God, and took courage"; it was midway between a shipwreck and a prison. He had been in peril of his life, and he was going into greater peril. He had barely escaped the storm to fall into the hands of Cæsar. In this sad plight, a little group of Christian brethren in Rome, having heard that Paul was coming, went out to meet him; and his heart was filled with gratitude. When he saw them, he "thanked God, and took courage." Thus it is that they who have lost almost everything, count up the gifts of God which still remain and are surprised to find them so many and so precious.—*George Hodges.*

Saturday, 2nd. *In every thing . . . . let your requests be made known unto God. Phil. iv. 6.*

There is nothing too great for His power; there is nothing too small for His care; there is nothing too wearying for His love. —*Selected.*

Sunday, 3rd. *So teach us to number our days, that we may apply our hearts unto wisdom. Ps. xc. 12.*

We hear it often said that life is but a day. It is said to express the shortness of our stay upon the earth. It is said, for the most part, sorrowfully. Let us reverse it, and say, with more striking truth, that each day is a life. Every day is a life, fresh with reinstated power, setting out on its allotted labor and limited path. Its morning resembles a whole youth; its eventide is sobering into age. It is rounded at either end by a sleep,—unconsciousness at the outset and oblivion at the close. We are born anew every time that the sun rises and lights up the world for man to do his part in it. One thing at least may be shown of each day, as it dawns and darkens: it is that every one, short as it may be, embodies the fullness of the past, and indicates what is long afterwards to come.—*N. L. Frothingham.*

Monday, 4th. *The duty of every day. Ezra iii. 4.*

In our eagerness to "reach forth unto those things which are before" and to "press toward the mark for the prize of the high calling," we must be careful not to look past the things of to-day. For it is only by working each day the works of Him that sent us that we shall be ready for the prize.—*Selected.*

Tuesday, 5th. *Say to them that are of a fearful heart, Be strong, fear not. Isa. xxxv. 4.*

Why shouldst thou fill to-day with sorrow
About to-morrow,
My heart?
One watches all with care most true,
Doubt not that He will give thee too
Thy part.

—*Paul Flemming.*

Wednesday, 6th. *Look . . . . also on the things of others. Phil. ii. 4.*

It is necessary to be on the watch that life be not narrowed and limited in its powers through daily repetition of the same acts in the same way. A man who thinks and does the same things over and over again, day after day and year after year, is in danger of becoming simply an automatic machine. The danger is that the thoughts will become cramped and that prejudices will spring up against everybody outside of the rut in which he lives.—*Selected.*

Thursday, 7th. *Lead me, O* LORD, *in thy righteousness. Ps. v. 8.*
Master, I will follow thee whithersoever thou goest. Matt. viii. 19.

Leading is in vain unless there is following. God can lead us, and does lead us, every day of our lives. Sometimes, though, we willfully turn our backs on Him and follow our own wills, and these are the times of hurt to us. God's leading *means* comfort and strength and joy and growth only to those who *follow* Him.—*Selected.*

Friday, 8th. *Ye are not of the world,.... therefore the world hateth you. John xv. 19.*

If we think that we can follow the teach-

ings of Christ and not meet with opposition we will be greatly disappointed. Christ assures all who follow Him that His principles are not of the world, and that the enemies of truth and righteousness will oppose them. Whenever we find the world approving all our actions, we may be sure that we are not in the path of duty.—*Selected.*

Saturday, 9th. *A time to keep silence, and a time to speak. Eccles. iii. 7.*

A man may transgress as truly by holding his tongue as by speaking unadvisedly with his lips.—*C. H. Spurgeon.*

Sunday, 10th. *He knoweth the way that I take: when he hath tried me, I shall come forth as gold. Job xxiii. 10.*

God has a definite life plan set for every man; one that, being accepted and followed, will conduct him to the best and noblest end possible. And so, as you pass on, stage by stage, in your course of experience, it is made clear to you that whatever you have laid upon you to do or suffer, whatever to want, whatever to surrender or conquer, is best for you. Your life is a school, exactly adapted to your lesson, and that to the best, last end of your existence. No room for a discouraged or depressed feeling, therefore, is left you. Enough that you exist for a purpose high enough to give meaning to life, and to support a genuine inspiration. If your sphere is outwardly humble, God understands it better than you do, and it is a part of His wisdom to bring out great sentiments in humble conditions, great characters under great adversities and heavy loads of incumbrance.—*Horace Bushnell.*

Monday, 11th. *To me to live is Christ. Phil. i. 21.*

Religion is not a little fenced-off enclosure, within which all is sacred, and outside of which all is secular and profane. There is no such distinction to be drawn. Religion is life, character, conduct; it reaches up to God and down into the smallest details of daily duty; it covers everything.—*Selected.*

Tuesday, 12th. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. vii. 21.*

Less talk and more walk; less wishing and more doing; less preaching and more practising; less organization and more life; less wheels and more spirit in the machinery; less pretense and more genuineness, are great requisites in the world of to-day.—*Selected.*

Wednesday, 13th. *Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. ii. 10.*

"Created in Christ Jesus." That means every child of God is a new creation in Christ Jesus. "Unto good works." And that means every such child of God is created anew in Christ Jesus for a life of service. "Which God hath before ordained." That means God has laid the plan for this life of service in Christ Jesus, ages before we came into existence. "That we should walk in them." "Walk" is a practical word. And that means God's great purpose of service for the lives of His children is not a mere fancy, but a practical reality, to be known and lived out in our present, work-a-day life. Therefore, all through this great text runs the one supreme thought that *God has a plan for every life in Christ Jesus.—James H. McConkey.*

Thursday, 14th. *Our God . . . . will be our guide even unto death. Ps. xlviii. 14.*

It is well to have a map or description of the way, but it is better to have the loving companionship of one who knows the way by personal experience. And this Christ is to every disciple, a loving and experienced Leader, trusting in Whom we neither sorrow unduly over the past, nor suffer apprehension over that which is before us. Obedience for to-day; faith for to-morrow—and let the Guide supply that knowledge which we lack!—*Isaac Ogden Rankin.*

Friday, 15th. *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. John xv. 4.*

If God is for us—and that is equal to saying, if God is in Christ—then neither "angels, nor principalities, nor powers, nor things present, nor things to come,"—nothing in that immense space which our minds

conceive as lying between us and the final habitation of our souls, no intervening substance or spirit can keep us apart from this immediacy of Christ with us. Everywhere, anywhere, He shall be with us so long as our spirit maintains its unity and identity.—*John A. Hutton.*

Saturday, 16th. *The glorious* LORD *will be unto us a place of broad rivers and streams. Isa. xxxiii. 21.*

The streams that flow from God are neither summer-dried nor winter-frozen.—*Selected.*

Sunday, 17th. *The hour of prayer. Acts iii. 1.*

My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,
The hour of prayer?

Blest is that tranquil hour of morn,
And blest that solemn hour of eve,
When, on the wings of prayer upborne,
The world I leave.

Then is my strength by Thee renewed,
Then are my sins by Thee forgiven,
Then dost Thou cheer my solitude
With hopes of heaven.

No words can tell what sweet relief
Here for every want I find;
What strength for warfare, balm for grief,
What peace of mind.

Hushed is each doubt, gone every fear,
My spirit seems in heaven to stay;
And e'en the penitential tear
Is wiped away.

Lord, till I reach that blissful shore,
No privilege so dear shall be,
As thus my inmost soul to pour
In prayer to Thee.

—*Charlotte Elliott.*

Monday, 18th. *And the spirit of the* LORD *shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the* LORD; *and shall make him of quick understanding in the fear of the* LORD. *Isa. xi. 2, 3.*

Wisdom is ability to use knowledge aright, to know what you ought to do, and to do it. The Holy Ghost is the fountain of all true wisdom.—*A. B. Simpson.*

Tuesday, 19th. *Allowed of God to be put in trust with the gospel. 1 Thess. ii. 4.*

There are four written Gospels. The fifth is writing now. The world may forget the four, the leaves of the Book in which they are found may never even be turned. But the fifth gospel men are sure to read. That fifth gospel is your life of Christ, *i.e.*, your life in Christ. . . . . Christ in men is the most powerful preaching. Not books but deeds, not letters but lives, will win a sinful world to Christ. The world has had many Lives of Christ. Each Christian is writing his own, and the very children read it. We are either revealing or veiling Christ to men.—*Selected.*

Wednesday, 20th. *Blessed is he, whosoever shall not be offended in me. Luke vii. 23.*

I know of no hours more trying to faith than those in which Jesus multiplies the evidences of His possession of power which would take some burden out of our life and yet does not use it. . . . . There is need for much grace and help from God when the messengers come back saying: "Yes, He has all the power you have believed Him to possess, and is all that you have thought Him to be, and yet He said not a word, John, about taking you out of prison." These are the hours that eternity will study with delight and amazement. No explanation—faith nourished—the prison doors left closed; and then the message, "Blessed is he, whosoever shall not be offended in me." That is all!—*Charles G. Moore.*

Thursday, 21st. *This is the day which the* LORD *hath made; we will rejoice and be glad in it. Ps. cxviii. 24.*

Every day is a day the Lord has made. Let me, therefore, "rejoice and be glad" in every day. This day is a new gift from God's right hand. For me it has been fashioned fresh in the Divine laboratory. And shall I take it as a matter of course, or with no word of thanksgiving?—*Amos R. Wells.*

Friday, 22nd. *Arise therefore, and be doing, and the* LORD *be with thee. 1 Chron. xxii. 16.*

What! Rest, ease here, in the ministry or in Christian work? There is no rest here.

Now is the time for battle, for work! Heaven will be our rest; *now* is the time for steady, prayerful, unflinching work.—*D. L. Moody.*

Saturday, 23rd. *Our God is a consuming fire. Heb. xii. 29.*

We cannot do without awe. There is no depth of character without it. Tender motives are not enough to restrain from sin.—*F. W. Robertson.*

Sunday, 24th. *I have seen thy face, as though I had seen the face of God. Gen. xxxiii. 10.*

It is the privilege of good men and women to make it easier for the weary and the heavy-laden to believe in the compassion of a good God. It is the privilege of the Christian to make it easier for the widow and the orphan to believe in the love of Christ. If my face is full of pity, they will dare to hope in the compassion of my Christ. It is easier for men at midnight to believe in the existence of the great sun when they can see the moon riding in the heavens, and shining with light reflected from the unseen orb. And it is easier for men and women, whose souls have to pass through darkness, through valleys of dark shadows—it is easier for them to believe in the compassion of the Sun of Righteousness, when they see reflections of the light, and experience the compassion of God's children.—*J. H. Jowett.*

Monday, 25th. *He that abideth in me, and I in him, the same bringeth forth much fruit. John xv. 5.*

Do not be discouraged if you cannot talk religion, but look to it that it is the strong current of your life, that it guides you, and, through you, those with whom you come in contact. If this be so, the fruit you bear may be small, but it shall be sweet and perfect of its kind, and steadily, year by year, the harvest will increase.—*Selected.*

Tuesday, 26th. *Therefore will the* LORD *wait. Isa. xxx. 18.*

His time is like the time of the tide. All the art and power of man can neither hasten nor retard its movement; it must be waited for; nothing can be done without it, and when it comes nothing can resist it. The only reason why the Lord seems to delay what He afterwards grants is that the best hour is not yet come.—*John Newton.*

Wednesday, 27th. *Nevertheless afterward. Heb. xii. 11.*

There is an "afterward," sad heart, for you, for me;
Oh, let its light shine on the toilsome road,
And brighten all the path—which leads to God.

For in that glorious "afterward" is recompense
For all the bitter tears shed on life's way,
And knowing this—we should be brave to-day.

* * * * *

O let us then endure, seeing the Invisible,
Let us in faith e'en now look up, not down;
And lo! our cross will fade into—a crown!

—*Nellie Bill.*

Thursday, 28th. *Blessed are the pure in heart: for they shall see God. Matt. v. 8.*

"Oh, yes," you say, "in heaven." It does not say, "In heaven." Doubtless that vision will never be complete on this side of the grave. Doubtless the promise will never be consummated here. But it shows that we do not understand the very nature of Christ's words, if we insist upon postponing such words as these to some other condition of life.—*W. T. Davison.*

Friday, 29th. *If I may but touch his garment, I shall be whole. Matt. ix. 21.*

All about us evermore the garment of Christ floats. It is by us when we open the Bible and read His words. It is by us when we feel the presence of the Holy Spirit within us. It is by our beds of pain when we are sick. It is by us when it grows dark around us with the gloom of sorrow. It is by us in our busiest days, amid the tasks and toils and cares of our life. . . . . If there be in us only a sense of need and a turning, with even feeblest faith to Christ, our touch is instantly felt in heaven, and a Voice of love calls, "Who touched me?"—*J. R. Miller.*

Saturday, 30th. *They that go down to the sea in ships, that do business in great waters; these see the works of the* LORD, *and his wonders in the deep. Ps. cvii. 23, 24.*

How true is this! And yet our coward hearts do so shrink from those "great waters." We prefer carrying on our traffic in the shallows, and, as a result, we fail to see "the works" and "wonders" of our God; for these can only be seen and known "in the deep."—*C. H. Mackintosh.*

Sunday, 31st. *They that wait upon the* LORD *shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Isa. xl. 31.*

When all the force of the foe mustered against Him, and those on whose comradeship He leaned were unmindful of His travail, facing alone the last crisis of His life, Jesus "began to be very weary." Yet when the hour struck and the enemy came, it was to find Him in calm possession of His soul, ready to lay down the life which no man could take from Him. How had He lost His weariness? Come into the Garden and listen to His prayers, which voice His confidence in the Father. His strength is renewed as He meditates on the Father's care, and stays Himself on His love. The cup may be bitter, but it is mixed by the Father, so all is well. The darkness may be deep, but it is the "darkness" which is "round about him." By renewing His confidence in the Father, He was in that hour strengthened to accomplish the world's redemption.—*J. Stuart Holden.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B. A., D. D.

WINNING OTHERS TO CHRIST.

(Aug. 10, Acts xvi. 9-15; Jas. v. 19, 20.)

Aug. 4. John iv. 35-42.
Aug. 5. Acts i. 1-11.
Aug. 6. John i. 40-51.
Aug. 7. Acts xvi. 9-15.
Aug. 8. Jas. v. 13-20.
Aug. 9. Acts viii. 26-39.
Aug. 10. Acts xx. 18-35.

One remarkable trait in the character of the apostle Paul was the directness of his appeal. He was always prepared to address the crowd, but he never neglected the opportunity of appealing to the individual. In proof of this we may quote his willingness to concentrate on Lydia, and the few women, probably her own employes, who met by the riverside. He had crossed from great opportunities on the other side of the Ægean Sea, under the Divine impression of the open and effectual doors further west. But so far from appearances justifying the removal, he must have been startled to find, not a man of Macedonia, but a woman from Asia Minor, not a crowd, but an individual or two. But this only led him to that individual appeal, in which he was so successful. Notice also the "every one" of xx. 31 and Col. i. 28. He was very keen in insisting upon this method as the rule in Christian service. He endeavored always to suit himself, so far as he could without sacrificing principle, to his environment, that he might win this and that man for Jesus Christ. This was the method which gave him his friend Philemon (Philemon 19).

There is no doubt that it was by this method that Christianity was spread. Every man taught his fellow citizen and every man his brother, saying, "Know the Lord" (Heb. viii. 11). Philip was content to tear himself from the excitement and universal movement towards Christ, resulting from his labors in Samaria, in order to waylay a single inquirer who was riding homewards to Ethiopia from Jerusalem, without having found the satisfaction for which he thirsted (see Acts viii. 27-35). His fellow apostle James likewise urges that pains should be taken to convert even one soul from the error of his ways. It was worth while to make any effort to save a single soul from death, because in so doing,

an effective arrest would be placed on the dissemination of pernicious influence. The Gospel spread through the ancient world from lip to lip. The poor slave who had heard from his Christian fellow slave the story of Christ's humbling Himself, and becoming obedient to death, and who had found in the tidings strength to endure and suffer in silence, because of the assured fellowship of the Son of God, was only too glad to whisper the new-found source of hope and joy to some other slave, as they wrought side by side, in the house of their imperious patrician owner. "They that feared the LORD spake often one to another: and the LORD hearkened, and heard," and many a one whose name never emerged to human notice, was written in the Divine inventory of jewels, and will shine as a star forever and ever.

This was also the Master's method. The brief biographies of His life are replete with narratives of His work for individuals. "He must needs go through Samaria" to open an eternal fountain in an abandoned woman's heart. He will sacrifice a night's sleep to answer Nicodemus' questions. He risks the reproaches of His critics that He may help Zacchæus, who is groping towards the light. When within the shadow of Calvary, He urged that rich young ruler to follow Him, gave sight to the blind man, and opened Paradise to the dying thief. The particular attention with which He individualized His care for Peter, Judas, and others of the apostles is indicative of the same personal attention to the one lost piece of silver, the one sheep that had gone astray, and the one odd sparrow that was thrown into the bargain when a poor woman bought two farthings' worth. The multitude might be thronging and pressing, but He was always sensitive to the least touch of a weak hand on the extreme hem of His robe.

Surely we are taught the same lesson by His selection of a fisherman's calling as the best example and illustration of the art of soul winning. It is true, of course, that the fisherman uses the net of Luke v., but it is also true that he angles for the single fish as in Matt. xvii. 27. The latter is the favorite method of the amateur. He carefully selects the fly or bait suitable to the locality and the season, he carefully hides himself from view, he obtains success, not by violent pursuit, but by long patience, vigilance, and coaxing. Hardihood and prompt action are also demanded of the salmon-fisher who will wade into the river, descending its dangerous shelving beach, rather than lose his quarry. "They watch for . . . . souls, as they that must give account, that they may do it with joy, and not with grief."

The individual responsibility of each of us is clearly taught also in the Old Testament. Of each of us God asks the question, "Where is Abel thy brother?" To each of us God says, "[If] thou givest . . . . not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. iii. 18). "He that winneth souls is wise."

We should win souls naturally. Some earnest people seem to suppose that a sudden startling question as to the soul's safety is the likeliest way of procedure, and they often seriously prejudice those whom they desire to win, by their abruptness. Where this method is clearly prompted by the Spirit of God there is nothing more to be said. But the Lord's method was quite otherwise; as for instance, in John iv., where He introduced the conversation by asking for a drink of water. There was a certain amount of give-and-take in the preliminary discussion of the depth of the well, and the place where men ought to worship, before His final, "I that speak unto thee am he." To return to the former illustration, the salmon-fisher does not begin by whipping the stream and striking for the big fish lying there on the bottom. He knows better, and warily makes his attack. A question and answer, the lending of a paper or book to a fellow traveler, the doing of a tiny courtesy, will often open the way to a talk which will change a life course.

WE SHOULD WIN SOULS AS BEING OURSELVES BRANCHES IN THE TRUE VINE. We did not make ourselves branches. Often we may doubt our worthiness to be branches. But Jesus says of every believing soul, "Thou art a branch in Me." That settles the matter. Let us therefore reckon on Him to do in and through us,

what we find so hard to do by ourselves. We are as the hand to the head, and it is the part of the head to indicate the work to be done, and to supply nervous and muscular power. "I realize," said Amiel, "that man, in all that he does which is great and noble, is only the organ of something or someone higher than himself." Nor can we forget that the great apostle, of whom we have spoken as our model in personal dealing, said "Whereunto," *i.e.*, for the perfecting of individual souls, "I . . . . labour, ... according to his working, which worketh in me mightily" (Col. i. 29). Who amongst us does not long to have a similar experience? But let it be borne in mind, that every river begins with the slight pressure of a tiny rill against its environment. The one condition of fruitfulness in winning souls is susceptibility to the inward pressure of the Spirit of Jesus. (See Acts xvi. 7, 10.)

Soul Winning Is Greatly Promoted When We Realize the Desperate Need and Peril of the Human Soul Apart from Christ. Jesus beheld the city and wept for its impending fate before He entered its precincts to lay down His life on its behalf. It is when we know the terror of the Lord, that we persuade men. Our Lord spoke of Gehenna, and its undying remorse. Apart from Christ, man is without hope and without God. If one who has received the knowledge of the truth willfully turns away from it, he incurs enormous risks, to save from which the Son of God was willing to give Himself up to the Cross. If we might get one glimpse of the rich man's tormenting thirst, we should haste, not only to dip our fingers in water, but to give pitchers drawn from the River of Life.

Soul Winning Is Only Possible When Prepared for and Accompanied by Much Prayer. The great soul winners have always been great intercessors. They have stood within the vail, and have learned to watch with Christ, even to blood. They have cried, "Give me souls, or I die." The victory is already won in the closet, before the soul winner essays his first approach. Read once more Rom. ix. 1-3, and ask whether you have come within a hundred miles of that experience!

Golden Text: *Acts i. 8.*

CHRISTIAN MISSIONS.

(Aug. 17, Acts i. 8; xiv. 8-20.)

Aug. 11. Matt. xxviii. 16-20.
Aug. 12. Acts ii. 36-47.
Aug. 13. Acts ix. 31-43.
Aug. 14. Acts viii. 14-25.
Aug. 15. Acts xiii. 1-12.
Aug. 16. Acts xiv. 8-20.
Aug. 17. Rev. vii. 9-17.

In All the World. Dr. Fosdick has reminded us that the Jews of our Lord's day were so narrow in their sympathies and exclusive in their social intercourse, that they were notorious for these characteristics throughout the Roman Empire, and were scorned as inhuman haters of mankind. They regarded all Gentiles as ceremonially unclean and outside the compass of God's favor. No Jew would enter a Gentile's house or eat with him. When Gamaliel taught that a Jew should give the customary salutation, "Peace be unto you," to a Gentile, and that the Gentile poor should have equal rights with the Jewish poor in gleaning after harvest, he was looked upon as approaching the danger-line of liberality. The exclusiveness of the Jew expressed itself in prayers like this: "O Lord, Thou hast said that for our sakes Thou madest this world. As for the other nations, which also came of Adam, they are nothing, and are like unto spittle." How different was the spirit of Jesus! While counting that His primary call was "to the lost sheep of the house of Israel," He said that the nations of mankind would "come from the east and west, and . . . . sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. viii. 11). He bids the disciples to go unto all the world and bear witness to the uttermost parts of the earth, of His power to save.

For a Witness. It should be noticed that there is a profound difference between the function of the Church as bearing witness to the world, and as securing the conversion of all the world. The former is the distinctive work of the present age. What shall happen in the next great era, when the knowledge of the Lord shall cover the earth, as the waters the bed of the sea, is not within our present province to define, but what is clear is the duty of world evangelization. In every part of the family of man, there are prepared souls, men like Cornelius who fear God and work right-

eousness, or as the apostle described them in his great sermon on Mars' Hill, who are feeling after God, if haply they may find Him. When such souls hear the message of the Gospel they instantly recognize it to be the word of the Eternal Spirit, Who has been brooding in the darkness of nature.

This arrangement, however, is only temporary, until the times of the Gentiles come to an end; then the chosen people will again become the missionaries to the world (Zech. xiv. 8). But does the Church realize the great honor and privilege of her present opportunity? We were chosen "according to the purpose of him who worketh all things after the counsel of his own will," not that we should enjoy the blessings of the Gospel, but that we should invite others to the feast; and if the Church appropriates for herself that which was given her in trust for men, is it not as though, when the five thousand were seated at Christ's banqueting table, hungry and exhausted, the apostles had appropriated for their own use what had been given to them to pass on to others? Think of the Twelve forming a little circle somewhere on the grass, and feeding on the five barley loaves and two small fishes! That is a picture of much of the professing Church to-day. But there could be no Divine multiplication of loaves and fishes under these circumstances!

We Ought To Feel the Pressure of a Perishing World. The biography of J. Hudson Taylor may be taken as a sample of the discipline through which all great missionaries have passed. He tells us that for three months he was so burdened with the agony of 400,000,000 going into the dark of the other world without God, that he feared he would lose his reason. He never slept for more than an hour at a time. It was the travail of a great soul entering into the yearning love of Christ, and watching with Him in Gethsemane. At the Perth Conference, where he first unburdened himself, the meeting awoke to realize that a new note had been struck, that instead of being satisfied to feed on rich spiritual fare, that Church was called to go forth, to give, suffer, and if needs be, perish, in ministry to mankind. He told of his anguish in seeing one of his helpers drown in a Chinese river, whilst the crew were haggling as to how much would be paid them if they rescued him—and they continued to haggle till it was too late. This was the inspiration of that noble life, relief from the burden being found by its transference to God Himself, and by the recognition that the Lord, Who had given the command, was prepared to take all consequences, and Himself provide for whatever was needed in its fulfillment.

To them that have sat in the shadow of death, the Dayspring arises; and they in turn become the ministers of salvation to their friends and neighbors.

The Persistence of the Apostolic Evangelism. "Woe is unto me, if I preach not the gospel!" In the power of signs and wonders, in Illyricum (on the Adriatic coast) Paul fully preached the Gospel of Christ. At Lystra they stoned him, and dragged him out of the city, supposing that he was dead, but on the morrow he went forth with Barnabas to Derbe, and when they had made many disciples there he returned with Barnabas to Lystra, returned to the city which had first worshiped, and afterwards stoned him, "returned to the stones." What could have drawn him, save the constraining love of Christ, and profound consciousness of man's need of the Gospel, and the greater the need as the hatred and opposition are more profound? Is it any wonder that the young Timothy, who had stood by when the stones fell on him, and had probably helped to stanch his blood as it flowed forth, became a devoted disciple and evangelist?

The World's Need of the Gospel is described in terrible and scorching words in Rom. i. It is not that men cannot know God, because He is revealed in nature and in the moral consciousness, but that they will not have Him. "The true light, ... lighteth every man that cometh into the world," but "men loved darkness rather than light, because their deeds were evil." They hold down (*i.e.*, as a wrestler holds down his antagonist) the truth (Rom. i. 18). They know God, but they will not glorify Him as God (ver. 21). They refuse to have God in their knowledge (ver. 28). Therefore they need to be reclaimed, and need to be called upon to repent (see Acts xvii. 30). They need to be assured

of the plenitude of forgiving love, wrought and declared in the Cross of the Lord Jesus.

God Calls the Church to His Help in This World Evangelization. Originally His purpose was to bless men through the chosen people. But their unbelief and disobedience prevented the fulfillment of their world-wide ministry. The branches were broken off from the olive tree, and wild branches inserted, that through these the love and grace of God might be revealed to mankind. Such is the teaching of Rom. xi.

Those Who Cannot Go Forth as Missionaries May Do Much by Prayer. That, for instance, is a striking story which J. Hudson Taylor tells of a mission station in Inland China which was perpetually in a condition of revival. On visiting a little village in Britain, he met a man who inquired eagerly what he knew of this place, and on receiving information of its abounding vitality, confessed that for ten years he had not ceased to pray for it daily with strong crying and tears. I knew a godly retired minister, who is now with God, who was accustomed to spend six hours each day in intercessory prayer for missionary effort. He had located missionaries on various places on the map of the world, and pleaded for their specific needs as indicated in their letters home.

There can be little doubt that the injunction of Ps. ii. applies not only to our Lord but to each of us. We must join our intercessions with His, that the heathen shall be given to Him for His inheritance and possession. God's great purposes for man are conditional on the faith that claims their fulfillment. The Church must share the travail that makes the Kingdom come. We are bidden to pray the Lord of the harvest to thrust out laborers into His harvest, and may we not ask also for conditions of weather suitable for the harvesting!

Golden Text: *Mark xvi. 15.*

SOCIAL RESPONSIBILITY.

(Aug. 24, Luke x. 25-37.)

Aug. 18. Luke x. 25-37.
Aug. 19. Matt. xviii. 21-35.
Aug. 20. Jas. i. 19-27.
Aug. 21. Jas. ii. 14-26.
Aug. 22. Mark v. 1-20.
Aug. 23. Neh. v. 1-13.
Aug. 24. Matt. xxv. 31-46.

Blessed to Bless. The great principle of election pervades nature, providence, history, and grace. There are elect stars, elect angels, elect races, elect souls, elect animals, elect flowers and fruits. "One star differeth from another star in glory." One race, like the Anglo-Saxon, seems born to stand in the front rank and lead; whilst the Hottentot brings up the rear. One species of animals, as the horse or dog, approaches to man in intelligence; but how far away at the other pole is the bat or the mole! These differences are not the result of natural selection, as the scientists would say, but are due to the working of God, "who worketh all things after the counsel of his own will." But the inner meaning of election is, blest in order to bless, gifted in order to give, filled in order to fill. In other words, the special endowments with which some are enriched are not intended for their own comfort and emolument, but that they may be the more able to enrich and help all others within their reach. God said to Abram: "I will bless thee; . . . and thou shalt be a blessing. . . . . In thee shall all families of the earth be blessed."

This is where the Jewish people failed. They knew that they were the chosen nation. Theirs was the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises—but instead of using all these privileges for the help of the great world of men, they monopolized them for their special and particular advantage. To use our Lord's words, in the parable of the Good Samaritan, the priest and the Levite "passed by on the other side," and left their helpless brother to welter in his blood. If they did this for a wounded Jew, how much more for a Samaritan or heathen! This exclusiveness and monopoly of God's best gifts defeated the Divine purpose and led to the substitution of the Church, during these Christian centuries, as we are taught in Romans xi. We are "saved to serve."

Clearly, then, in order that any of us may do our best work for the world, we need not only to be richly endowed, but to be endued with the Spirit of love. As

our Lord said, we must love with all our strength, and mind, and soul, not only God but our neighbor, *i.e.*, the next person who needs our assistance. If we fail to enter into God's great purpose in this respect, we shall find the privileges on which we have been prone to congratulate ourselves, crumbling beneath our feet. He who buried his talent forfeited it. To him that hath shall be given, but from him that hath not employed his one talent, it shall be taken away.

The Grace of Selfless Helpfulness is Often Specially Apparent in Quarters Where Least Expected. The very name was a reproach. "Say we not well that thou art a Samaritan, and hast a demon?" said the Jews to Jesus. No Israelite might eat a mouthful of food that had been touched by a Samaritan. A Jew might be friendly with the heathen, but not with Samaritans. The testimony of a Samaritan would not be taken in a Jewish court, and to receive one into one's house would bring down God's curse. The rabbi, whose question had elicited this parable, true to this national hatred, would not utter the hated word, "Samaritan," but substituted the circuitous phrase, "he that shewed mercy on him." But our Lord made this Samaritan the channel through which the love and help of God came to this wounded man, who was too far gone to cry for help.

In the evening, when he arrived in Jerusalem, where he must needs pass the night, he would have been refused sleeping accommodation in any of the better-class hotels, and would have been compelled to seek the shelter of a mean hostel, with the lowest associates. Perhaps his ass and he had fared in the same corner of the caravanserai. Every slight and indignity would have been shown him. Jostled by his companions, overcharged by the landlord, weary for want of sleep, he left his lodgings at dawn, with the love of God in his heart, with the sunshine of a kindly smile upon his face, and with the earnest resolve to take the first opportunity of showing Divine compassion to the first needy person that he encountered. He had traveled half the distance to Jericho, and was almost in sight of the lonely inn, when he came on the last deed of blood perpetrated by the robbers that haunted the limestone caves. They had rushed out upon a poor lonely traveler, had plundered him even to depriving him of his clothes, and had beaten him till he was half dead.

But when he saw him, the Samaritan, instead of hastening from the spot, as the priest and Levite had done, lest he might be called on to share the same fate, alighted from his ass, poured oil and wine into his wounds to assuage the pain, bound them up, set him on his own beast, stayed up to nurse him through the night, and saw to it that sufficient money was left with the landlord to defray necessary expenses that might be incurred, with the promise of more if required. Such love might have been expected from the priest or Levite, but hardly from one who had every reason to return evil for evil, but not blessing. Yet in this Samaritan Jesus discovered the love of God, as a botanist might suddenly stumble upon a rare exotic growing on a wild waste of common land.

This Loving Desire To Help Others May Take Many Forms. It is conceivable that this Samaritan might have lodged such a complaint as to force the Roman governor of Jerusalem to take action. That action of his might have led to a band of soldiers being sent to patrol the road, to arrest the robbers in their haunts, and to destroy their fortresses. Such steps would have made it impracticable for this deed of violence to be repeated.

The same idea may be carried out in other directions. It is much to save one drunken man, but it is a greater thing to secure prohibition, so that the temptation to strong drink may cease out of the land. It is much to give a dole of charity to a starving family, but it is wiser and better if work can be found for the various members, that they may have the honor and pleasure of self-help. The statesman who promotes social reforms, not to get personal credit, but for the good that may be effected, is certainly in the family of the Good Samaritan, and our Lord will greet him as having fed Him when hungry or ministered to Him when sick.

This Responsibility Must Be Borne in Union with the Good Spirit of God. Our Lord felt His responsibility for all who came in His way and needed help. He

never failed them or sent one unhealed away. But He was always insisting that He did nothing of Himself, but what He saw His Father doing. The healing energy of the Father was constantly going forth to the weary and heavy-laden, to the paralytic, the leper, the blind or deaf, and Jesus allied Himself with it, and became its vehicle. "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John xiv. 10).

Whenever our love seems to be drying up, let us turn to God and ask for its renewal. After all, "the branch cannot bear fruit of itself." It is for the root and trunk to supply the sap. Let us therefore surrender our whole being to Christ, in Whom "dwelleth all the fulness of the Godhead." Let us constantly look to Him for the uprising within us of His love. Let us believe His own word, "Because I live, ye shall live also." When Mrs. J. Hudson Taylor was asked the secret of her beautiful and useful life, she replied, *"It is just resting in Jesus, and letting Him do the work."* No longer scourging ourselves for lukewarmness or half-heartedness, or whipping ourselves to spasmodic activity, but reckoning on the Living Christ to be in, and through us, all that He would be and do were He still on earth!

GOLDEN TEXT: *Gal. vi. 10.*

TEMPERANCE.

(Aug. 31, Dan. i. 8-20.)

Aug. 25. Dan. i. 1-7.
Aug. 26. Dan. i. 8-20.
Aug. 27. Dan. v. 1-9.
Aug. 28. Rom. xiv. 7-21.
Aug. 29. 1 Cor. viii. 1-13.
Aug. 30. 2 Pet. i. 1-11.
Aug. 31. Rom. xiii. 8-14.

The word that stands as the key to this lesson is *temperance*. Surely in dealing with alcohol it should be *total abstinence*. The former word suggests strict moderation, but admits that some may be taken, if taken within due limits. But in the typical case of Daniel not a drop of the king's wine passed his lips. He was, in fact, a total abstainer.

DANIEL'S ABSTINENCE. It is probable that at this time Daniel was about seventeen years old. He was far from home and friends. No word of any lapse on his part would be likely to reach those who loved him in the dear land and city of his birth. Every advantage was likely to be forfeited, if he stood firm against the palace diet. Indeed, he might incur lasting disfavor, and be relegated to the lowest and most menial position in the royal palace. But none of these considerations moved him. From his earliest boyhood he had been taught to regard idolatry with abhorrence. Thus when he became a student in the Royal College attached to the palace of the great King-Emperor, Nebuchadnezzar, he determined that he would not partake of the viands and drink which had been previously waved before the idol.

The food which was placed before these Hebrew youths was, in addition, highly seasoned and exceedingly rich. The wine, made from the palm, was heady and very inflammatory. Both were closely connected with the moral corruption of Babylon, which was very great. With all this in view, Daniel requested for himself and his friends that they might be fed on pulse and water only. The ten days' experiment proved successful, and for the remainder of their education period they pursued their studies without the customary wine and meat. Their appearance immediately began to improve; and so far from their intellectual powers suffering detriment, they seem to have outstripped their comrades and competitors. As to the beneficent effect on their appearance, it was such as always results from similar abstinence. They had a healthy and fresh complexion, vigorous intellectual force, and untrammeled acquisition with the philosophy and culture of the age. The moral effect was even more marked. There was no hindrance to the reception of God's gifts of wisdom, which is something more than the acquisition of book learning and science, and stands for that direct intuition of the truth of things, which are often "hid . . . . from the wise and prudent, and . . . . revealed . . . . unto babes." The statistics of the world always associate wine and crime, strong drink and passion, intoxication with lust. The use of alcohol detracts from the moral sense. From the day of Noah's drunkenness to the drunkenness of to-day, it has been the universal experience that alcohol deteriorates the moral tissues, and makes them flabby. Well would it be if each

young man or woman were to resolve on a lifelong vow of total abstinence!

Total Abstinence Will Be an Effective Protest. Is it not time for every thoughtful person to take up a strong position against the cause of such fearful havoc to all that makes life worth living? Well may the Hindus call alcohol by the significant title of "Shame-Water." There is not a household where it has not left its mark. There is not a newspaper issue without some reference to its deadly results. There is not a medical man, or a statistician, or an officer of the law, that cannot bear damning evidence against it. The Christian Church must stand in solemn phalanx against it. We cannot do much, but we must do what we can. And if we cannot express our feelings in any other way, we can at least with uplifted right hand swear in God's presence and strength never to taste the accursed thing.

Total Abstinence Will Greatly Benefit Your Health. Alcohol excites the heart to abnormal action, hinders digestion, disturbs the liver, and stupefies the brain. The glow and stimulus it communicates are transient, and have to be paid for by the inevitable slackening of natural vitality and heat. Even when taken in moderate quantities, it acts as an irritant and poison. The athlete, training for rowing in a boat race or running in a match, must absolutely forego the use of alcohol. If a general wishes his troops to undergo unusual and prolonged fatigues, he must substitute coffee for grog. The extremes of Arctic snow and tropical heat are best endured on cold water. The tables of insurance offices prove that one hundred moderate drinkers die for every seventy-three abstainers. If you would give total abstinence a trial, you would find almost immediately that your appetite would be keener, your mind clearer, and your nerves stronger.

Total Abstinence Will Save You from Temptation. You cannot be sure that daily dram-drinking may not do for you what it has done for thousands, in exciting a thirst, which is now dormant, but which, when once aroused, will become intractable. Wise men, good men, strong men, have been mastered by this awful passion, who no more expected such a thing than you do. Is it not folly to run the risk? A man may train a young tiger in his home, but if its rough tongue, licking the hand, wounds the skin and draws blood—that first slight taste will awake the forest ferocity of its race. You confess that it is hard to do this, then there is the more reason to take your stand. Spring off the car ere it gets a mad momentum down the slope. Run the boat into a creek in the shore ere it is caught by the rapids above the falls. Force the cloven foot back from the door, before the demon has time to thrust his whole body into your heart and life.

Total Abstinence on Your Part Will Help To Form Public Opinion. We are creatures of fashion. We cannot help it. We are made on that plan, and what one does, others are apt to do. Public opinion is slowly built up by the consenting action of individuals on certain important issues. Each of us adds to or subtracts from that resultant. Someone is watching each of us. More than we know of are wavering as to the scale into which to fling their influence, and we may, by our action or example, give the featherweight which will turn that scale in favor of a strong life spent on behalf of prohibition. When Andrew brought Peter to Christ, he brought myriads. When some obscure worker in the great cause won John B. Gough, he won a nation. No man lives or dies to himself. Let us so live as to help build the breakwater of public opinion against which the strong billows of opposition may not be able to prevail.

Let us, in conclusion, remember the curse on Meroz. Meroz was a tiny village, situated on the hills that overlooked the great plain of Esdraelon, on the great day when Barak and Deborah rallied the Northern Tribes against Jabin and Sisera. All the neighboring towns and villages gave their quota of warriors, but Meroz sat tight in her mountain fastness, watching the battle, but not contributing a single combatant. The day ended in a magnificent victory for Israel. Jehovah triumphed gloriously, and the hosts of the enemy were scattered, never to return. But when the victors' song was composed, side by side with the names of the splendid heroes of the battle are recited the names of the recreant and

cowardly people who hugged their own safety, and refused to bear the brunt of the battle, though quite willing to enjoy the fruits of victory. In the splendor of her inspired rhapsody, Deborah cried, "Curse ye Meroz; . . . . because they came not . . . . to the help of the LORD against the mighty." Yes, the foe is mighty, and God's cause needs our help. Let us take sides, and rank ourselves on the side of God against strong drink!

GOLDEN TEXT: *1 Cor. ix. 25.*

THE KINGDOM OF GOD.

(Sept. 7, Matt. xiii. 31-33, 44-50.)

Sept. 1. Matt. xiii. 31-33, 44-50.
Sept. 2. Matt. v. 1-12.
Sept. 3. Matt. v. 13-20.
Sept. 4. Matt. vii. 13-23.
Sept. 5. Matt. xxv. 14-30.
Sept. 6. Rev. xxi. 1-10.
Sept. 7. Rev. xxii. 1-5.

THE KINGDOM OF GOD IS THE REIGN AND GOVERNMENT OF GOD ACCEPTED AND OBEYED BY MAN. In 1 Cor. xv., the apostle tells us that the time is coming when our Lord "shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power," and shall establish a new order of society. From this we infer that the kingdom is God's, but that by sin it has been broken into and alienated from His control. It is in revolt. The power of the enemy has infested it, made vast provinces desolate, has swept into captivity countless crowds of those who really should belong to God, and Satan has established Himself as "the god of this world." (See 2 Cor. iv. 4; Eph. ii. 2.) The Son of God became incarnate for the purpose of regaining this kingdom by His agony, blood, and tears. Though He has not regained it all, the conquest is in progress and promises well. The issue is sure, and all enemies will be made the footstool of His feet, so that Heaven shall ring with the glad announcement that "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

When, therefore, in our Lord's words, we pray, "Father, Thy kingdom come," we are asking that men shall everywhere acknowledge God's throne, shall obey His laws, shall do His will. We ask that all tyranny may be extinguished, all fraud and falsehood exposed, that truth may be supreme in government, art, and science; that the angels may gather out of His kingdom all things that offend, and them that do iniquity, and that the devil and all usurping power shall be driven beyond the confines of the habitable globe.

WE ARE BIDDEN TO SEEK FIRST THE KINGDOM (Matt. vi. 33). We who are one with Christ are responsible for the furthering of God's high purpose. Each newly saved soul is an acquisition to this great result. There is some niche for each of us to fill, some post of honor or obscure service in the advance of the army of conquest. The coming of the kingdom is the errand of the Church. For this we must labor and pray, and if we look after God's interests, He will see to ours. The contractor, who has undertaken to construct a line of railway or a vast reservoir, knows the necessity of providing for the thousands of workpeople needed to complete the task. It is vital that he should see that their physical health is maintained. Is it likely that God will forget us, if we are toiling to promote the purpose so near His heart? "All these things shall be added unto you," said our Lord.

ON THE WHOLE MEN COME UNDER THE REIGN OF GOD, AND YIELD THEMSELVES TO HIM AS INDIVIDUALS. This is taught us in the parables of the treasure in the field, and the finding of the precious pearl. One day the husbandman is driving his ploughshare across the arable land, when he hears the tingling of metal striking metal. He arrests his team, runs forward, kneels and searches with both hands in the mould, and presently excavates a big metal chest, which, long ago, when the wild Arab tribesmen were sweeping across the country, some former occupant buried there, as the only means of saving his hoarded gains. But he fell in defense of his home, before he could pass on his secret, and for centuries the treasure had been hidden in the field. It is thus that men who are anxious to do some good work in the world, and are pursuing their predestined furrow, will suddenly alight upon the great scheme of God's pure and holy kingdom, His rule over heart and conscience, His beneficent righteousness—Melchizedek's reign, in fact, of righteousness and peace. Instantly such a man will surrender all his own schemes

and expend his life to hasten the coming of God's kingdom. He had found what he had never started to seek.

There is a slight difference between this and the pearl seeker. He has a general idea of what he wants—pearls. But nothing hitherto has arrested or satisfied him. Every day he has returned to his booth on the seacoast, dissatisfied. One day, however, as he is turning over the stones exposed for sale on the trays of the pearl dealers, which line the coast, he is aware of the presence of one, surpassing in size and weight all that he has ever handled. Holding it up to the light, he finds it absolutely flawless, and gladly surrenders all to purchase it. Some suddenly encounter the King and kingdom, where and when they least expect them; others, after long inquiry. But the ecstasy is the same. The absolute satisfaction of the soul! When once we have seen the face of Jesus, and felt the spell of His love, and the glory of His supremacy, we lose all desire for the inferior and base pursuits that fascinate others. (See Phil. iii. 7, 8.)

Sometimes Multitudes Are Swept into the Kingdom at Once. This is taught in the parable of the seine-net, which gathered of every kind. As our Lord remarked in Luke xvi. 16, we have witnessed sweeping revival movements in which this has been the case. Multitudes have been in the valley of decision, and vast crowds, as on the Day of Pentecost, have acknowledged the claims of God. In all such movements there are fickle, inconstant, and emotional souls, as well as the patient and persevering. Where the soul is really regenerate, there is no permanent going back to perdition, but where there is surface discipleship, or the hasty and unconsidered avowal of Christ, there is likely to be an inevitable retrogression, as the apostle puts it. (See 2 Peter ii. 22.)

The Growth of the Kingdom Is Extraordinary in its Extensive and Intensive Progress. *Extensive as in the grain of mustard seed.* There is no doubt that the world will one day be pervaded by God. The new order of society, which our Lord will set up and is setting up, will universally prevail; but the process is the gradual law of growth. He introduced, in His brief ministry, a tiny seed into earth's soil, which is destined to become an overshadowing tree. Its beginnings were insignificant—"the least of all seeds." He fell into the ground to die; a Native of a despised race, in a small mountain country, which played no conspicuous part in world politics, and rejected even there. None could realize the dimensions to which His Gospel would extend. This kingdom was not to spread by vast armies, magnificently led, but by the voice of the simple heralds of the Cross. And what of to-day? "The tree has gradually absorbed into itself the widening thoughts of men, and by the chemistry of its own life has extracted nutriment from criticism, from philosophy, from social and political movements. It is not afraid to stand out in the open and face the day." The whole world is now more or less overshadowed and affected by it, and birds of every wing shelter in its leafy foliage.

Intensive as the Leaven. The change which the Gospel brings to mankind is not only of outward form, but also of spirit and character. The whole mass of dough is affected by the presence of the leaven. If a nation is dissatisfied, it may change its outward government by revolution, but that generally substitutes the tyranny of the few for the tyranny of the many. The autocracy of Czardom is succeeded by the autocratic tyranny and cruelty of Bolshevism. What purpose is served if your baker puts the old unwholesome dough into a new shape, and so serves it for the table? New forms, new regulations, new institutions will not save a State which is already rotten at the core. What is needed is the regeneration that starts within and presently permeates the mass. The early progress of Christianity was *hidden.* The work was done in slave huts, prisons, hospitals, from lip to lip, and heart to heart. The influence of one grain of leaven spread to the next; and this, when vitalized, passed it to the next. Each said to his brother, "Know the Lord!" Let us pass on the kingdom by our influence on our companions and friends. It is certain that the whole range of society will some day be leavened. In the meanwhile let the Christ Who is in you have free course in effecting this vital transformation.

Golden Text: *Matt. vi. 33.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

James iii. 1 to 18.

"If words were birds
And swiftly flew
From tips of lips
Owned, dear, by you,
Would they, to-day,
Be hawks and crows,
Or blue, and true, and sweet,—
Who knows?

"Let's play to-day
We choose the best;
Birds blue and true,
With dove-like breast.
'Tis queer, my dear,
We never knew
That words like birds
Had songs, and flew."

* * * * *

An American gentleman in London heard that his brother would soon arrive from America. As he was hurrying through the city one day he thought he saw his brother in one of the stores, and said to himself, "Brother John is certainly a handsome man, but he looks as self-complacent and conceited as ever." To his surprise as he drew near the shop he found he had seen his own reflection in a large mirror. In the matter of detraction, life teaches us that "Your own faults, and by the same token your own virtues, too, are those of which you most vehemently accuse others."

* * * * *

The greatest thing one can say of his motor car is, "I have got it under complete control." But that doesn't mean that it is "stalled" beside the road and absolutely will not move, or if it does move it moves without the driver's guidance, as if possessed by a demon. Ah, no, a perfectly controlled car means that it will travel easily at its highest speed, that it will respond instantly to the touch of the hand at the wheel and do it easily, without stress or strain; this reminds us of the perfectly controlled man James speaks of in these words: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." A loose screw in a car may carry men and women to death; a loose word upon the tongue also deals deathblows.

Genesis xxv. 27 to 34.

A famous British judge, suffering from gout because of his fast life, exclaimed: "If I had known that these legs of mine were to be the legs of the Lord Chancellor, I would have taken better care of them. *If* I had known." "If I had known," said a talented young soldier, as he threw himself into the sea, rather than return to his loved ones a physical wreck.

"If I had known," sums up a common experience. But, thank God, it is not always too late.

"I played with my blocks, I was but a child,
Houses I builded, castles I piled;
But they tottered and fell, all my labor was vain,
Yet my father said kindly: 'We'll try it again!'

"I played with my days. 'What's time to a lad?
Why pore over books? Play! Play, and be glad!'
Till my youth was all spent, like a sweet summer rain.
Yet my Father said kindly: 'We'll try it again!'

"I played with my chance. Such gifts as were mine,
To work with, to win with, to serve the Divine,
I seized for myself, for myself they have lain.
Yet my Father says kindly: 'We'll try it again!'

"I played with my soul, the soul that is I;
The best that is in me, I smothered its cry,
I lulled it, I dulled it—and now, oh, the pain.
Yet my Father says kindly: 'We'll try it again!'"

* * * * *

A schoolboy said in class recitation: "It says in the history that Charles I. made promises which he never kept, cheated and lied to both his friends and enemies; and then in the next paragraph it says that Charles was always a gentleman, no matter what happened. Please tell me how he could be."

To test him the teacher replied, "His manners were perfect, he never forgot to be

polite, he was very courteous to women and children." "Well," protested the boy, "he lied and cheated, and I don't see how anybody could be a gentleman and do that."

If the devil laughs, it must be at the man who sells his birthright for a scroll of fame, upon which his name is written in deceit, treachery and lies.

* * * * *

A vessel sailing from Joppa carried a passenger who cut a hole through the ship's side beneath his berth. When the watch asked, "What doest thou, O miserable man?" the offender calmly replied, "What matters it to you? the hole I have made lies under my own berth!" Ah, the folly in thinking that words, deeds, birthrights or heritages are our own affairs! Liberty to "do as we please" is a glorious gift, but still an awful one. Its results are inevitable. They cannot be reclaimed, bought or sold. When we play fast and loose with liberty we play fast and loose with God's inevitable laws.

Proverbs xvi. 1 to 19.

A traveler who climbed the Weisshorn with two guides says: "As we neared the top my leading guide stood aside to let me be the first on the top. And I, with the long labor of the climb over, and exhilarated by the thought of the great view awaiting me, but forgetful of the high gale that was blowing on the other side of the rocks, sprang eagerly up and stood erect to see the view. The guide pulled me down. 'On your knees, sir; you are not safe there except on your knees.'" "Every one that exalteth himself shall be abased."

* * * * *

Someone says: "I don't propose to be looked down upon. I am going to have my rights. I intend to attain to a place of power and authority. Self-abnegation is not my doctrine. I believe in assertion, push, in getting my share. No one shall walk over me." But you and I know of One Who said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Principalities and powers, hearts and lives, have been laid at the feet of the last Man, but where in all history can you find the name of the first?

The first martyr in the Civil War was Colonel Ellsworth, who fell in an attempt to pull down a Confederate flag from a building. From his dead body was taken a gold medal stained with his heart's blood, bearing this inscription, "Not for ourselves alone, but for the country." National pride is commendable, but for a Christian to bear on his heart, "Not for self alone, but for Christ and the Church," is far more commendable, because the latter motto includes the former, and to glory in the fact that we are Christ's and He ours, if it be true, reaches the highest heights and the longest levels.

* * * * *

A nurse in one of the great London hospitals complained to Bishop Taylor Smith, Chaplain-General of the forces, that she had been rudely treated by some of the patients. "Thank God for that!" was the reply. "What do you mean?" asked the astonished nurse. "Why," said the bishop, "if you are carrying a vessel and somebody knocks up against you, you can only spill out of the vessel what is inside. And when people misjudge and persecute us, we can only spill what is inside." Our own estimate of ourselves may be based on pride which is oftentimes false. Then

"Ride onward, O King of the lowly,
And trample our pride in Thy path!
Let us follow Thee, asking no honor
Save the blessing humanity hath."

Matthew iv. 18 to 22.

From one who is meeting the Christian challenge in Africa, come these words:

"I met a Dutchman who had been three months one hundred miles farther up the river buying rubber, and one hundred miles from any civilized person. I said, 'Isn't it lonely up there?' He answered, after a shrug of his shoulders, 'Yes, but that is the place for rubber.' So, if you ask me if I am lonely, I may say, 'Yes, but this is the place for missionary work.'"

Another in India writes:

"I have received the following from one of our Indian preachers: 'I thought I would rest in my house for a few days during this hot weather. But in my heart there is always such a burning for the people I cannot stop. When I tell them of Christ's Death and Resurrection a new power comes to me. The people will not let me go. They are desiring with a great desire, say-

ing: "Send us teachers! Send us teachers!" Another brother sent a man in with a letter asking that I send some teachers out to him at once. He wrote: "I have fifteen hundred people begging for Christ. This is urgent. Please don't delay." I am just quoting some of the calls that come to me day by day. I cannot tell you how they pierce my heart. Even here on the hills, where I am trying to rest, I can hear their calls.'"

And these are but two countries out of many that call for *you*. Will you not accept the challenge in these calls?

* * * * *

"For what do they fish, these fishers of men?
They fish for the lost souls, again and again.
Or lovely and gentle, or ugly or grim,
Whoever is lost, they go fishing for him.

"What do they fish with, these fishers of men?
They fish with the hand, and they fish with the pen,
They fish with wise reason and patience and art,
But mostly they fish with warm words from the heart."

Philippians ii. 1 to 11.

"Father Damien, while living among the lepers, obeyed the rules which he himself had framed for them, not because it was necessary in his case, but it was in theirs. He had taken the burden of their disease upon himself."

"Some time ago in New York City, a policeman saw an old woman stand bewildered in the middle of one of its busiest streets, with a heavy butcher's dray, drawn by two magnificent horses, rushing down on her. Instantly, the officer leaped into their path, and threw the old woman roughly out of the way, while the horses trampled him into unconsciousness."

"One December, a barrel of turkeys was sent to the camp marked 'General Lee and Staff.' Word was sent to General Lee, and he rode over to our camp. The turkeys had been laid on a board on the snow. The general was told that the big one was his. He looked at it for a moment, and then said: 'I don't know, gentlemen, what you are going to do with your turkeys, but I wish mine sent to the hospital in Petersburg, so that some of the convalescents may have a good dinner.' The barrel of turkeys went to the hospital the next morning."

These are not isolated instances; below the froth of bustling humanity, there is found more often than we think the pure sweet milk of human kindness.

"I left school at sixteen," said a sweet-voiced Englishwoman, "and my wise mother took advantage of my wanting to do something, and set me to teach some children who came to our house three evenings in a week for an hour. Presently some of the mothers, who could not read or write, joined my class. I taught them a little sewing and cooking as well as the three R's. In four years there were about twenty children and women who had learned something in that small, primitive evening school.

"Then I married and went to America to live. Years passed, and my only daughter grew up, married an Englishman, and found her home in my old English town. Then came the wonder. My daughter was speedily surrounded by a group of loyal, although humble friends. My few seeds of teaching have come back to my daughter and her children in an abundant harvest of gratitude and service. The hours of that evening school were the best investment I ever made, from a worldly point of view, and judged by spiritual standards, they have brought me a fortune."

All our neighboring ventures may not end thus, yet they *will* always bring a spiritual fortune.

* * * * *

During one of ex-President McKinley's congressional campaigns, a shrewd, persistent, skilled reporter for a paper of opposite political belief followed him from place to place misrepresenting him. While this annoyed the President, he saw the reporter was poor, ill fed and thinly clad, and admired his skill and persistence. One wretchedly cold, raw night as Mr. McKinley was riding in a closed carriage to an appointment he heard a familiar cough, and knew the reporter was outside on the driver's seat. Calling out to the driver to stop, he alighted and said, "Get down off that seat, young man." The reporter obeyed, thinking the time for the major's vengeance had come. "Here," said Mr. McKinley, taking off his overcoat, "you put on this overcoat and get into the carriage." "But, Major McKinley," said the reporter, "I guess you don't know who I am. I have been with you the whole campaign, giving it to you every time you spoke, and I am going over to-night, to rip you to pieces if I can." "I know," said Mr. McKinley, "but you put on this coat, and get inside and get warm, so that you can do a good job." (See Matt. v. 44-47.)

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

THE ACTS OF THE APOSTLES.

Rev. John Gardner, D. D.

AUGUST, 1919.

Friday, 1st. Acts xi. 1-18.

Human nature never changes. You can see the modern sectary in these ancient types. For this reason there is a fascination in the story of the way in which early Christians were fettered by prejudice and dogmatism. The news of what had happened in the house of Cornelius had perturbed the Church. The sacramentarians were startled and ready to charge Peter with heresy. What was to happen if there were no established and cherished institutions? How irregular, how perturbing a thing is the love of God! Peter must be taken in hand. He holds no rank giving him power to make innovations. The Church is a democracy: he must keep step. Peter's action has been rash. His hasty temperament is creating all manner of embarrassing situations.

Peter's presence was requested, therefore, in Jerusalem. Knowing how keen the controversy was likely to be, Peter took with him witnesses. He knew that the events in which he had participated were revolutionary, but he had been carried forward by a power more than human. What is a man to do when God Himself takes him in hand? A heavenly vision is to be obeyed. A revolution had taken place in Peter's own life. He had been constrained to recast his ideas on ceremonialism, both Jewish and Christian, for he had learned not merely that God never made an unclean thing but that the Holy Spirit could be given to the uncircumcised and unbaptized. He had also recast his theology, and had preached that there was no favoritism with God. He remembered the word of his Lord, a word that had lain dormant for years but now quickened within his soul. What will the brethren do?

For the time the result was satisfactory. Not that the Church found it easy to let God rule. They could not gainsay the evidence. Reluctantly they acquiesced in Peter's action. Years after they still clung to their prejudices and tried to force circumcision on believers. Even Peter found himself reverting to his old-time attitudes in shrinking from dining with the uncircumcised. Pride and prejudice have defrauded many a believer of the full enjoyment of the love of God.

O Thou Spirit of God, Whose office it is to take of the things of Christ and show them unto us, grant that we may be delivered from vanity and egotism, and led to rejoice in Thy intention to impart the Gift of God to all who seek Him. Amen.

Saturday, 2nd. Acts xi. 19-26.

One of the most momentous of all the incidents chronicled in Acts is contained in these verses. First, however, we must note the recurrence of the problem just considered. Another of the movements in the world campaign of Christianity is here described. It started out with the prevailing idea that Christianity was a regenerated Judaism. If others were to enjoy it they must enter through the Jewish gate. The love of God for the world was in and through the Jewish world. But the matter was taken out of their hands. The new wine burst the old bottles. And in Antioch, third city of the Roman Empire, the movement took shape so powerfully, so wonderfully, that ultimately the Jewish party had to submit.

The Jerusalem Church was well advised in its choice of a commissioner to examine and report on the work. Barnabas was a man of rare quality. A Levite reverencing the faith of his fathers, yet magnanimous and self-effacing, able to appreciate the virtues and excellencies of other peoples. Notice how delicate was the situation. On the one hand there were many Jews who had espoused the Christian way. These people had to guard their national traditions. They were imbued with sacerdotalism. Foods and peoples were esteemed common and unclean. With all the good will in the world, how could they sit at meat with Gentiles? How, even, could they partake of the Lord's Supper with the uncircumcised? On the other hand, there were the Greek and Syrian converts. These were eager to espouse the Christian faith. They naturally refused to regard themselves as inferior to the Jews. It was a difficult situation. Peter, when he came, although he had had such an experience in the house

of Cornelius, was likely to work mischief. Yet Barnabas was able to handle the situation. He shows neither surprise nor opposition, but with gracious tact meets each party and so wins them to essential things that the whole city takes knowledge of them and calls them "Christian." It is indication also of his wisdom and courage, that Barnabas selected as the man for the hour, Saul of Tarsus, the erstwhile Pharisee, but now an apostle to the Gentiles. For a wonderful year the two men worked side by side in Antioch, and from their ministry Christianity as a universal religion sprang. Can the Church of to-day rise to the level of the Church at Antioch and agree to partake of the Lord's Supper together, whether accepting other points of ritual or not? If not, is not the schismatic the man who refuses to greet his brother?

Of the term "Christian," Page says: "It is a remarkable word, being 'written in Hebrew, and Greek, and Latin,' for it refers to the Hebrew belief in a Messiah, it is a Greek word, and it is formed as a Latin adjective."

Dear Lord, help me to see Thy image in my fellow Christians; whether they belong to my own church or another, may I rejoice in their espousal of Thy name. Grant unto me grace to greet them as brethren, and to coöperate with them in witnessing for Thee. Amen.

Sunday, 3rd. Acts xi. 27-30.

There is much for meditation in this brief passage. First, the manifold ministries of the Church. We have read of deacons who were eloquent preachers and missionaries, of commissioners like Barnabas who were "full of the Holy Ghost and of faith," gracious in ministry and mighty in witness-bearing, and now we read of prophets who were possessed of some special inspiration, and had power to utter the will of God. The word was intelligible. Agabus was a prophet and made known the fact that there was likely to be a period of famine when food would be scarce and prices prohibitive. Later we read of presbyters or elders. And let it be known that if "presbyter" and "priest" are two ways of spelling the same word they have nothing to do with sacrifices and duties pertaining to the altar. A different sort of priest performed those offices, and one who had no place in the early Apostolic Church and of whom there is not a trace in the New Testament. Later we shall meet with "episcopi" and it is well to know that "episcopos" and "presbyter" or "priest" and "elder" are all synonymous terms in the New Testament and mean "overseer," and nothing sacerdotal.

Did Paul go to Jerusalem with the gift? Scholars are divided on the matter. I do not think that he did, for he himself makes no reference to such a visit.

But we must look at the response of the Antioch Church to the testimony of Agabus. For it teaches us that Christianity has attained self-consciousness, that it is a brotherhood throughout the world, that it finds itself in sympathy and sacrifice. Does one member suffer, all the members have pain; and Antioch is not detached from Jerusalem. There will never be any union of Christendom that is artificial, the work of clever ecclesiastical lawyers. It will come when the whole Church will think and act in response to an impulse of brotherhood. Unity of spirit is not unity of parchment.

O God, Who lovest all men, and willest not that any should perish, help me as Thy child to share Thy Spirit. Teach me that the poor belong to me, and I to them. Teach me that I am a member of Thy Church in Armenia and China as well as at home, and help me to strive and to pray for its happiness and prosperity, for Christ's sake. Amen.

Monday, 4th. Acts xii. 1-11.

The story of kings and emperors makes sorry reading. Here and there you meet with a king who is champion of the weak, but most of them are molluscs. Herod Agrippa came of a bad line. There were some Herods who had ability, but most of them were sinister figures. This Herod was a shrewd and farseeing man. He won the favor of Caligula, and he sought the good will of the Jews. He had pleasant manners but was extremely vain. He saw the smoldering animosity of the rulers of Judaism against the Christian Church, and felt that he had an opportunity of winning favor, and therefore he struck a swift and cruel blow by seizing James, the brother of John, and sending him to the guillotine.

James had enjoyed wondrous experiences. He had gone with Jesus to the Mount of Transfiguration. He had gone with Him to the Garden of Gethsemane. He had been asked if he were able to drink the cup of the Lord, and had answered, "Yes." Now he drank it, and it may be that it was placed to his lips on the anniversary of his Lord's death. Others had been persecuted unto death at the hands of the Jews. James is the first apostle to be put to death, and he at the hands of a king and as the victim of political expediency. Ah, the crimes of the politician!

Having disposed of James, Herod laid hold on Peter. But this time he overreached himself. For now the Church was aroused and, gathering in the home of Mary the sister of Barnabas and mother of John Mark, gave herself to prayer. And woe betide the devil's minion who enters into combat with a praying church! He may shackle his victim to two soldiers, he may put him behind bolts and bars, he may set

an armed guard at the door. Yet he had better beware, for now heaven takes a hand in the conflict, and the touch of an angel can put tyrants to confusion. How foolish men are who go to warfare at their own charges, and ignore the arm of Omnipotence that waits ready to respond to the cry of need!

Teach me, O Lord, to put my trust in Thee, and not to be afraid of them that kill the body. Deliver me from moral cowardice. Help me to play the man with strength. Make me a good soldier of Christ. Help me to know that Thou art fighting for me. Amen.

Tuesday, 5th. Acts xii. 12-25.

How beautiful is the picture of the home-Church, the home converted to the worship of God and the fellowship of Christ! Was this the home in which the Church first met when tarrying for the enduement of the Holy Ghost and power? Was this the home in which the Master met His disciples that He might celebrate the Passover with them before He suffered? How came John Mark to be a Christian? Was he the young man who fled from the Garden? Was he the man carrying the pitcher of water to whom the disciples were to commit their request for an upper room? And think of Rhoda, the slave girl who guarded the door and was also a member of the Church. How intimate is the tie which binds her to the fellowship! How glad and eager she is to tell the news of Peter's arrival at the door! Is it not a beautiful picture? How eager we are to discover the secrets of the house with the upper room!

Look again at the incredulity of the assembled believers. They had asked and obtained, yet were staggered by the fact. Their very joy is expressed in their incredulity,—it seemed too good to be true. It must be Peter's guardian angel, they said. But as the knocking continued they hurried to the door and welcomed Peter as from the dead. They must restrain themselves, however, or their ecstasy might betray his presence. After a few comforting words the apostle sent a message to James, the Lord's brother, and to other leaders in the Church, and then went into hiding until the storm should have passed over.

Our attention is now centered on Herod. Baffled in his purpose the exasperated king ruthlessly ordered the slaying of the guard, then turned his attention to the people of Tyre and Sidon who had offended him either in the matter of taxation or some other way. The Tyrians were diplomatic, however, and craved audience of his majesty; and the vain man clothing himself in royal colors gave them an oration. To him they began to utter laudations that he spake like a god. The excitement proved too much for the vainglorious king. He was stricken with a sudden and acutely painful illness, and is said to have died five days later. The dramatic ending to his life was regarded as an avenging hand of God on one who had injured the Lord's Anointed, and imagined himself the equal of the Divine.

"Keep back thy servant . . . . from presumptuous sins; let them not have dominion over me." Restrain me from self-aggrandizement, from seeking honor on another's humiliation. Help me to "do justly, and to love mercy, and to walk humbly" with my God. Amen.

Wednesday, 6th. Acts xiii. 1-12.

A new epoch has dawned. The universality of the Gospel has been reluctantly accepted, but at last its sweep and majesty are realized, and the little group of prophets and teachers in Antioch have met to deliberate on its significance. It was a memorable day when a group of students met under a haystack, and determined on world evangelism. It was an eventful day when a small band of students met in Oxford to study the Greek Testament,—an event which led one of them, John Wesley, to cry, "The world is my parish." It was a remarkable day when Barnabas of Cyprus, the swarthy-skinned Simeon, Lucius of Cyrene, Manæn, the foster brother of Herod, and Saul of Tarsus met in Antioch to discuss the world challenge, and to set apart Barnabas and Saul for a world campaign. Wonderful men they were and great was their daring.

". . . . Belief's fire, once in us,
Makes all else mere stuff to show itself."

Notice the genius of Paul. He grasps the problem of world mastery in brilliant fashion. He will follow the great trade routes. He will build his bases in cities and from them he will reach the provinces. He will first begin in the synagogues, for here are praying folk, believers in Jehovah; here are the Sacred Scriptures, and here a man may preach. He will reach out through the converted proselytes to the Gentile world. He will unify the work, linking up the new churches to the old, teaching them to give to the necessity of the poor in distant places. He will return to consolidate the work.

Note the types of men reached, Elymas the sorcerer, and Sergius Paulus the proconsul. The one, a sinister figure perverting and spoiling the people, trading in spells and charms. This type must be handled firmly, and the credulous delivered from their power. The other, a nobleman of ancient lineage, intellectual, honest, moral, anxious to know the truth. And here you see the daring of the great apostle. In Palestine and Syria he is Saul, an erstwhile Pharisee. In the larger Roman world he

is a Roman citizen, Paul, who can speak to a Roman prince named Paulus. A light has dawned on the world, a quickening spirit is abroad. The Crucified is coming to His kingdom. Herod's foster brother adores Him in Antioch, Sergius Paulus bends his knees before Him in Cyprus. Hail, Thou once despised Jesus! The kingdoms of this world are becoming Thine!

Our Father in heaven, we thank Thee for the transforming power of a new affection; that love for Thee inspires love for Thy world of men. We beseech Thee to give this love to Thy Church to-day. May Thy children partake of Thy compassion, and share in Thy faith in the possibilities of human nature everywhere, for Christ our Saviour's sake. Amen.

Thursday, 7th. Acts xiii. 13-41.

Why John Mark went back to Jerusalem, and why the apostles stayed so short a time in Perga we can only conjecture. Luke emphasizes the sojourn in Antioch in Pisidia, a city on the slopes of the Taurus range of mountains and nearly four thousand feet above the level of the sea. Its pure and salubrious air would prove most refreshing after a sojourn in Perga. The Sabbath day found the brethren in the synagogue, and when the opportunity came for discourse, Paul was ready with his message. Tactfully he began his message with a recognition of the men of Israel, and then he turned to all who feared God, Greek as well as Jew. Great would be his success if he could win the Jews, but equally great would it be to win the Greeks. His object is to win key men to go along the arteries of the province proclaiming the Gospel.

The sermon was an explanation of salvation by faith in Christ Jesus. It has at its background the story of the Jewish Church, and also the experience which came to Paul on the Damascus road. History, a statement of fact about Christ and His Resurrection and a description of his own experience arrested the people. They were impressed with the sincerity and courage of the preacher, and the uniqueness of his message. Every one began to talk about the preacher and his Gospel. Inquirers gathered round him immediately. The Gospel of freedom was arrestive, especially to the Greeks. Many of the Jews resented a Gospel which evidently granted them no favors, and hence opposition arose which drove the apostles to the street. But the seed was germinating and it was now possible for Paul and Barnabas to go forward to the next city.

Think of the significance of this new message. These men had awakened to the authority of God. His laws were imperious. Men might strive to obey, but inevitably failed. Now they are told that God's attitude to them is different. He is ready to pronounce not condemnation but commendation. Not on the basis of merit but on attitude and motive. If a man will believe on Jesus Christ, commit himself to Him, endorse His attitude toward God and life, surrender himself to Him in loving obedience, rely on His wisdom and strength, he shall be saved. God will establish a new relationship with him. Wondrous truth, how it startled! Into what a world of peace and delight it ushered men!

Dear Lord, we adore Thee, for "when we were yet without strength, ... Christ died for the ungodly." We have no merit, but He has merit. We have failed, but He has not failed. We turn to Him as our Guide to Thy heart. Grant that we may find refuge there. Amen.

Friday, 8th. Acts xiii. 42-52.

Jealousy is difficult of definition. It is said to have love at its heart, but this does not atone for its ugliness. It is really an insult offered to the object. If the ugly temper of the Jews toward the Gospel sprang from love to Jehovah, it really insulted Him, for it imagined that He ought to be less than Himself. It led the Jews to do things cruel and unworthy as they beheld their fellow men listening to the Gospel and accepting it with gladness of soul.

The most tragic feature of the story, however, is expressed in the words, "Ye thrust it from you." The revelation of Divine grace in the gift of Jesus Christ, the token of eternal life in His Resurrection from the dead, the offer of spiritual freedom, of pardon, peace and joy,—all were thrust from them, repudiated and rejected because these things were to be a common heritage.

Paul was the last man in the world to disparage the advantage and dignity of being a Jew. Great satisfaction had he in the particular task to which Israel had been called. But he had learned that election to one privilege or one task was not election to every privilege and task. The love and grace of God were a human heritage, the redemption of the Cross was for the whole world. "God was in Christ, reconciling the world unto himself." It was a hard lesson for the Jew that his particular distinction did not imply that he was the only favorite of the Almighty.

A different picture is that contained in ver. 48, "all those who have ranged themselves on the side of life are glad." Ah, the joy of the freeborn, the ecstasy of the liberty wherewith Christ makes men free. No wonder the word spread rapidly, no wonder the Greeks accepted the message with alacrity. And alas for those whose eyes are blinded by jealousy and bigotry

so as to be hindered from beholding the glory of God!

O God, give unto us a broader vision, a deeper sympathy. Eradicate prejudice and bigotry from our souls. Help us to walk in the light of love. Give us the gladness of those who are made free. Amen.

Saturday, 9th. Acts xiv. 1-7.

What manner of man was Paul? We are told in the Acts that the men of Lystra hailed him as Hermes, a god of beautiful presence and features. On the other hand, a manuscript of the second century, the origin of which was older still, known as "The Acts of Paul and Thekla," which centers in Iconium describes Paul as a man of small stature, with scanty hair, bow-legged, with large eyes and meeting eyebrows, and a rather long nose, with a face full of grace and pity: now he looked like a man, and now he had the face of an angel. The two narratives agree as to the wonder of his face.

Evidently the apostles were meeting with fine success in their evangelism, for now they were setting cities in a turmoil over Christianity. In Iconium they won many, both Jews and Greeks. On the other hand, we have a picture of the effect of the Gospel on a man who refuses to obey. The Gospel is either "a savour of life unto life" or "a savour of death unto death." It kills the finer instincts of the disobedient. Repudiating their true selves, they become hostile toward that which has challenged them to a nobler life.

How cunning is the spirit of evil! In Antioch the enemies of Christ made attack by sowing suspicion in the minds of the pious women and the city authorities; in Iconium they turned their attention not to the apostles but to the new converts. It seemed to them intolerable that a religion which ignored caste should be preached as though it were the culmination of the word of the Lord. When the attack was direct the apostles withdrew, now that it centered on others the apostles, like true shepherds, felt the challenge to defend their flock.

Our Father, we thank Thee for Thy martyr Church, for those in all ages and in every clime who have endured shame and cruelty and death for Thy sake and the Gospel's. We have liberty, but it was purchased by blood. Help us to defend it and pass it on uninjured. Make us worthy of our trust, for our Saviour's sake. Amen.

Sunday, 10th. Acts xiv. 8-18.

Leaving Iconium the apostles walked eighteen miles to the city of Lystra, some four hundred feet higher and commanding a broader prospect. The enthusiasm of Paul and Barnabas was great, for in every quarter men were receiving the message with joy. Preaching to the multitudes in the open air (for apparently the apostles determined to refrain from further cause for hostility from the synagogue), the apostles showed such devotion, such joy in their message that their faces shone and the people wondered if at last the legend were fulfilled and the gods had come to mingle with them. One man in the crowd attracted the attention of Paul, so intense was his interest, so appealing the look on his face. The man was a cripple and to him the apostle communicated the restoring power of Christ. The Christlike must do Christly deeds. Jesus always saw the weak ones and gloried in making them strong.

Having delivered their message the apostles withdrew to their lodging, but the populace began to talk. The Gospel is not furthered by publicity committees but by the testimony of what men have seen and heard of the way of life. Here was a restored man, here were eloquent words, gracious messages for God,—who were these strangers? Whence came they? Were they Jupiter and Mercury? Barnabas, large and dignified,—was he the mighty one? And Paul the speaker,—was he his messenger? The yearnings of the world for a revelation of God are seen everywhere in history. Truly the Son of God is "the desire of all nations."

The Gospel adapts itself to all. Had Paul been preaching in the synagogue he would have commenced with the Old Testament. Speaking in the open air and to Gentiles he bases his Gospel on nature. "The living God . . . . made heaven, and earth, and the sea, and all things that are therein: . . . . he left not himself without witness, in that he did good, and gave . . . . rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Paul is learning to preach. Can it be that he had arrived in the midst of a religious festival and had heard the refrain of a hymn which served as a text for his sermon?

Our Father, we thank Thee that Thy goodness extends to all men, and that Thy grace reveals itself in every place as a vehicle of joy. Thou dost cause "the lame man [to] leap as an hart, and the tongue of the dumb [to] sing." Help me to bring joy to some soul this day, for Christ's sake. Amen.

Monday, 11th. Acts xiv. 19-23.

Outraged vanity is capable of venomous and vindictive persecution. The Jews who could not tolerate a Gospel which ignored all caste and had no rest until its exponents were driven out of the city, found it equally intolerable that the word should be preached apart from them and that lame Gentiles should be restored. You notice how it

happened? The outraged zealots of Antioch having heard of what transpired in Iconium journeyed thither to investigate and confer, and the two parties started out from Lystra determined to drive the apostles away. The task was not difficult. The apostles had proved to be not gods but men. And when the fickle Lycaonians woke up to this fact they felt humiliated by their mistake and were in the mood to be excited to mob violence.

Paul seems to have suffered most. He was the preacher, he was the healer of the cripple, and on him the stones fell. Bruised and broken, bleeding and unconscious, the poor body was dragged along the street and left outside the city. It was a riot, and one likely to lead to trouble. Hence the mob quickly dispersed, and Barnabas and the converts were able to recover Paul's body and to nurse it back to health. I wonder into whose house he entered? Was it into the house where Eunice and Lois dwelt and where was a twelve-, or not more than fifteen-year-old boy named Timothy? If so, the stones that beat Paul down to the earth were blessed stones, for a boy made them into an altar on which he offered his life to the service of Christ.

What a warrior was Paul! He was roused at last and though his body was bruised he started forth on a forty-mile journey to Derbe, where he preached glad tidings and made many disciples. We know the name of one of these converts. It was Gaius, who became one of Paul's trusted helpers. It may be also that Luke himself was a convert at this time. After a considerable stay in Derbe the apostles retraced their steps and consolidated the work, organizing churches, supervising the election of elders, and confirming the souls of the disciples, teaching them that we Christians must inherit the kingdom through our tribulations.

O God, we pray for courage to witness for Thee anywhere and everywhere. We pray to be delivered from the fear of criticism. We pray for fidelity that we may not grow faint in the day of adversity. Confirm our souls in the faith, we beseech Thee, that so we may be loyal in all circumstances. Amen.

Tuesday, 12th. Acts xiv. 24-xv. 4.

The first missionary meeting! How wonderful the story to be recounted, a story of perilous adventures, of persecutions and outrages, but also a story of wondrous triumphs in which great men and cripples had alike been won to the Lord! You notice the word which marks the significance of the story. They do not recount all that they had done but all that God had done. It is the key to the Acts of the Apostles. God at work! And what had God done? He had "opened the door of faith unto the Gentiles!" How many there were who resented the Divine action! Ah, we are still like Peter when he plucked at the Master's mantle and said, "be it far from thee, Lord." We do not like to think that God ignores our sacerdotal barriers or sectarian fences.

Well, this matter must be threshed out once for all. Some of the tribe visited Antioch and said to men who had passed out of darkness into light, men quickened into newness of life, men anointed with the Holy Ghost, "Except ye be circumcised .... ye cannot be saved." How dare these sacerdotalists use "cannot" in the presence of God? Yet if you substitute "baptized" or "confirmed" for "circumcised" you will see that the type is not dead. Dr. Parker called this the moment when the Christian Magna Charta was won. The sacraments have their place and an important place in Christian culture but they are not primary.

F. W. Robertson said, "If any man or any body of men stand between us and the living God, saying, 'Only through us—the Church—can you approach God; only through my consecrated touch can you receive grace; only through my ordained teaching can you hear God's voice, and the voice which speaks in your soul in the still moments of existence is no revelation from God but a delusion and a fanaticism,'—that man is a false priest. To bring the soul face to face with God, and supersede ourselves, that is the work of the Christian ministry."

Almighty God, Thou hast "done great things for us; whereof we are glad." The dayspring hath arisen in our hearts. Thou hast shown to us the sufficiency of Thy grace. Help us to know that that grace abounds toward us. Help us to rejoice in the wideness of Thy mercy. For Christ's sake. Amen.

Wednesday, 13th. Acts xv. 5-11.

The point at issue was so vital that it must be settled once for all. Hence the Church in Antioch sent Paul and Barnabas to face a council in Jerusalem and have the question decided. We see the apostles *en route* availing themselves of every opportunity to tell the story of what God had wrought. The ecclesiastic was subordinated to the missionary. A great battle was staged, but meanwhile the Gospel must be preached.

In Jerusalem they were received of the Church and of the apostles and elders. Note this well, for it is important. The Church has priority to its officers. So long as the organic union of the churches is made to hinge on the settlement of the prejudices of their officers there will be schism. You cannot help it. When clergymen recognize that the Church is bigger, more important, more authoritative than its ministers you

will see the beginning of the consummation. I do not believe the Church is divided. I believe its ministers are divided and each of them have their followers and make parties. Whenever the denominations gather for fellowship, as at Northfield or Keswick, they know no barriers. Peter's speech produced a great impression. When controversy was at its height he arose and told his experience, appealing to facts with which he was acquainted. "God made choice, ... God . . . . gave them the Holy Ghost, God . . . . put no difference between us and them." Startling words! These sectarians were forgetting the facts. God was at work. They were saying, "Ye cannot," when all the facts affirmed God can! Wonderfully did he conclude the whole controversy in the sentence, "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." "Even as they!" Wonderful grace, "we . . . . even as they,"—when grace refines the heart it relates men to each other so that the first are eager to place themselves last. Wonderful Peter, we shall not see him much longer. His letters will remain to help us and teach us concerning the Shepherd and Bishop of our souls, but we are glad to have him testifying to the grace that saves Gentiles and Jews who believe.

Dear Lord and Master of us all, we glory in what Thou didst accomplish in and through Thy servant, Peter. We thank Thee that he became a rock, that on his testimony we can build, that in Thee God is working for all men everywhere. Hasten the day of Thy triumph we beseech Thee. Amen.

Thursday, 14th. Acts xv. 12-35.

No argument is so irresistible as that drawn from experience. "Whereas I was blind, now I see,"—who can resist it? "Which aforetime were not the children of God but are now the children of God." "Go home to thy friends, and tell them how . . . . the Lord . . . . hath had compassion on thee." This was the issue which Paul presented to the council at Jerusalem and to it there was but one reply.

Yet good men can be cold and negative in their judgments. Listen to some good priest unable to deny the grace of God in others' lives but saying we must leave such to the uncovenanted mercies of God! So the council of Jerusalem instead of saying, "Hallelujah!" says, "We trouble not them, which from among the Gentiles are turned to God." Oh, for a heart to see the transforming power of God at work in other communions than our own!

A triumph is on the way when you can get good men to recognize each other. So long as you speak of pastors as "clergy and ministers," you are going to have a divided church. So long as you speak of "ritualists" or "dissenters," you are going to defeat the Saviour's intercessory prayer. There was room for growth in the Jerusalem council, but at any rate the Spirit of Christ could begin working when you have an address like that in ver. 23, "The apostles and elders, ... brethren . . . . unto the brethren." When Jewish Christians at Jerusalem address Gentile Christians at Antioch as "brethren unto . . . . brethren," you will have love and charity and fellowship in prayer and service. Let us remember that the first step toward church unity is not committees and councils of rules and dogmas and what not, but when men who belong to Christ will speak to one another as brethren and will speak only of their absent brethren in terms of loyalty and affection.

Our Father, save us from negative attitudes toward Thy work in other folds than our own. Save us from coldness of heart. Help us to love our brethren. Hasten the day when Thy children everywhere will dwell in love and in peace. For our Saviour's sake. Amen.

Friday, 15th. Acts xv. 36-41.

This brief passage records the first quarrel between Christian brethren. All Christians love both men and would it had never happened. Barnabas and Paul alike were "full of the Holy Ghost and of faith." It may be that a coolness had sprung up on account of Barnabas having weakened in his attitude toward the Gentiles at the time that Peter yielded to his Jewish prejudices at Antioch; anyhow, the quarrel became so deep that two great-souled men felt it impossible further to companion together.

Barnabas was one of God's true gentlemen, generous in his judgments, loyal in his attachments, magnanimous, one who believed in his fellows and whose judgments were justified. This was so in his treatment of Paul himself in the early days, and later history confirmed his good opinion of John Mark. Paul himself would have missed the friendship of a strong man in days when he needed it and our Bibles would have been devoid of the second Gospel had not Barnabas stood by Mark. Paul, on the other hand, was consumed with zeal. His soul was aflame, crying, "Woe is . . . . me, if I preach not the gospel!" John Mark had proved an embarrassment. The dangers of the journey had affrighted him. His further presence might fetter the apostles. "No," said Paul, with emphasis, "no, he deserted us before; he would not go with us beyond Perga. I will not take *him.*" The debate became heated. Both men became irritated. The text is quite clear on this matter. Each man was in a paroxysm. Neither would give way and the result was that the two men separated, possibly never to meet again, though 1 Cor.

ix. 6 seems to imply that the difference had been healed. It is possible that Barnabas and Paul had known each other as boys, or at any rate during their undergraduate days. They had had sweet fellowship together; they had endured hardships side by side, and to see them part in anger is indeed painful.

Dear Lord, help us to be "kind, ... tenderhearted, forgiving one another." Teach us to subdue anger and pride. Help us to see the best in all men and to pray for those who are weak. May we learn to be imitators of our Father Who is good to all, Whose sun shines on evil and good, and Whose rain descends on just and unjust. Amen.

Saturday, 16th. Acts xvi. 1-5.

We have here a glimpse into a Christian home. It is evidently the home of a widow. Eunice was a Jewess who had become married to a Greek. This was a cardinal offense in the eyes of Jewish law, yet it was common among the Jewish colonists in Grecian cities. Notwithstanding her breach of the law Eunice was a woman who loved God and whose mind was stored with sacred lore. She had imbibed her reverence for the Scriptures from her mother, Lois, and she and her mother made it the business of their lives to bring up her son Timothy in a godly atmosphere. When he was a child she trained him in the Scriptures. The result was that when Paul and Barnabas visited Lystra they found a lad not yet in his teens but piously inclined and ready to respond to the Gospel, and particularly ready to respond to the appeal contained in Paul's courage and heroism on the day when he was stoned by an infuriated mob. It was a blessed day when Eunice invited Paul to her home, for by it her son was led to yield himself to Christ as his Saviour and Lord.

Now, after six years, we see Timothy a young man of eighteen or so, delicate, emotional, timid, yet loyal, a man who could be trusted, a man of moral integrity, one who was "a vessel . . . . meet for the master's use." Paul loved him as his own son and determined to take him and train him for the ministry. Would that mothers everywhere knew their Bibles and were prepared to make instruction in the text of the Scripture the primary thing in the education of their children!

Before Timothy becomes a missionary he must be circumcised. Why? Can it be that his mother had by her godly behavior won her husband to believe in God and to become a proselyte? If so, why had they not had their child circumcised? Was the father one of those men who just drift along thinking that his wife's influence was all that was desired? Or did he never formally espouse the Jewish religion? Anyhow, Paul's motive in circumcising the young man was evidently diplomatic. He wanted Timothy to be able to appeal to all. His knowledge of the Old Testament qualified him to preach to the Jews. His acquaintance with Greek thought and life fitted him for work among the Gentiles.

Blessed Lord, by Whose Providence all Holy Scriptures were written and preserved for our instruction, give us grace to study them each day with patience and love. Strengthen our souls with the fullness of their Divine teaching. Keep from us all pride and irreverence. Guide us in the deep things of Thy heavenly wisdom; and, of Thy great mercy, lead us by Thy Word into everlasting life, through Jesus Christ our Lord. Amen.

Sunday, 17th. Acts xvi. 6-18.

Beware what you do with the premonitory grace of God. John A. Hutton says, "There are some things in the human soul so deep, so instinctive and involuntary, that our true wisdom is, not to try to get behind or beneath them, but simply to obey them. There are misgivings and susceptibilities which form the very roots of our life as spiritual beings."

"Come over . . . . and help us," is the cry of every clime to the messenger of redemption. Who was the man from Macedonia? Some think he may have borne the image of Luke who joined Paul at this point and went with him as far as Philippi but remained there when Paul continued his journey and did not reappear until Paul was back in Philippi. There is little doubt that Philippi was the native city of Luke and he had great pride in the fact. Others think, however, that the two men had met either at Tarsus or Antioch, and that Luke had gone to Tarsus and founded a church there prior to Paul's visit. Benjamin W. Robinson says, "The greatness of Paul's plans at this time and always forbids us to see in the man of Macedonia merely the individual, Luke, even if the vision-man had his features. The great importance Paul attached to his vision suggested that whoever the individual seemed to be he was essentially the incarnation of the needs of Macedonia for the Gospel story."

The character of Lydia is full of charm. She was a many-sided woman, devout, hospitable, capable, willing to receive new light, ready to show her faith in her works. It is interesting to note that the first two trophies of Christ in Europe were women—and women who represent the highest and lowest in our Western civilization. Lydia the noble, pure-minded woman, capable of managing a business, yet susceptible to the highest spiritual appeal; and a girl having the spirit of divination, a clairvoyant, who was a slave, owned by unscrupulous and brutal men who traded on her imagined

powers and the gullibility of the public. It is evident the girl was unhappy, that she really was articulating a cry for pity and help, although her reputation and circumstances seemed to make her a hinderer of the work. Deliverance came to her and doubtless she found in Lydia and others friends to succor and guide her into the new life.

O Lord, we thank Thee that in every place Thou dost lead Thy pageant of triumph, delivering imprisoned souls, allaying hungry hearts. Help us to respond to the constraints of Thy love. May Thy Church see the beckoning hand and hear the challenging voice which urges to the occupancy of new fields. Amen.

Monday, 18th. Acts xvi. 19-40.

Most of the troubles which befell the early Church, as most of the persecutions which have followed on the heels of all great religious awakenings, were due to the loss of business on the part of men engaged in nefarious trades. Christianity is the sworn foe of evil. Drunkenness, immorality, chicanery and fraud, spoils politics, exploitation of women and children, war, and all the other moral pestilences have a sorry time of it when it becomes known that the Saviour has visited a city.

Prisons turned into mission halls! Here is another strange sight. Paul and Silas with bodies lacerated and bleeding, with feet fast in the stocks, have a new opportunity for demonstrating "the power of God unto salvation." We have seen that the advent of the Gospel in Europe was a new opportunity for womanhood. Now we see its second victory in an inner prison. There is nothing more pitiful in the records of that time than the hopeless condition of a man in prison. So wondrous is the potency of the Gospel that prisoners do not seize their freedom, and a cruel jailor becomes a saint, and a jailor's house becomes a church. Hail, Thou once despised Jesus! Thou art indeed a King!

Christianity does not attack politics and yet it is the most powerful agent for the cleansing of politicians and their policies. It is evident that justice was oftentimes abused in Philippi, or Paul and Silas had not been so easily whipped and interned in the innermost prison. When the magistrates heard the quiet, dignified affirmation, "We are Roman citizens," they knew that they had committed a crime.

Teach us, O Father, to love the unlovely, to toil for those who are burdens in the world, to seek to save them from ignorance, to reform them of their wickedness and to hasten the time when all men shall recognize that Thou art their Father, and their brothers are indeed their brothers, and that all owe fidelity to Thee and loving kindness to their fellow men. Amen.

Tuesday, 19th. Acts xvii. 1-9.

We wonder what happened in Amphipolis and Apollonia. Did Paul preach there or was he finding his bearings? Reaching Thessalonica he "came to . . . . a synagogue of the Jews: and . . . . as his manner was, went in unto them, and reasoned with them out of the scriptures." Here is the test of a Christian, that when away from home, whether there is a preacher or not, whether the congregation is large or small, whether the building is attractive or repulsive, it is God's house and there are God's people, and this is the hour when prayer is wont to be made, and therefore he is there.

Paul's message was positive. Beginning with the familiar he leads the people to the mystery of the Gospel. "This Jesus, whom I preach unto you, is Christ!" There is nothing vague about the message. Jesus is Christ! That is, God has chosen Some One for a purpose that is both individual and social. The Eternal and Almighty Lord challenges the souls of men. It is a sublime theme. It is a Gospel. It is a dynamic.

Moved with jealousy at the effectiveness of the message, so-called religious men instigated a riot. To what depths will jealousy lead its victims! This time it seems to have bribed men of the baser sort and to have centered its attack on the new converts. What an unholy alliance! A religious reactionary and a lewd man. To such depths will men sink who are no more than bigoted sectaries.

And the charge! "Saying . . . . there is another king, one Jesus." As they intended it, their word was false. In another sense it was really true. Jesus is a King most wonderful, a Conqueror renowned.

We must not overlook the words, "These that have turned the world upside down are come hither also." Think of it! Two laboring men who had come on foot from Philippi in journeys of thirty miles a day have been less than a month in a great city when the whole place is in an uproar. Yes, Paul and Silas were revolutionists. They came not as agitators but they produced a commotion. The Gospel disturbs the individual and the community. The Spirit of Truth convicts the world of sin, of righteousness and judgment to come.

Almighty God, wilt Thou fill us with the Spirit of our Master. Grant that our natures may be purified and made beautiful by His presence. Help us not to be controlled by the policies of the earth but by the Voice that speaks out of heaven. Amen.

Wednesday, 20th. Acts xvii. 10-15.

Who can resist the spell of these words! Berea was not the kind of place where you would have expected to find such an at-

mosphere. It was a small city and had not that contact with the world which characterized Thessalonica. How delightful it must have been to belong to such society! Honorable, broad-minded, earnest men and women, Jews and Greeks, who encouraged each other to know and respond to the truth.

Notice their attitude. First, they were tolerant, glad to listen to what a sincere man had to say. They would not necessarily endorse it but they were willing to hear. Let us restrain our prejudices against the man who uses unusual phraseology. Do not accept his word because it is new, but do not resist it because it is unusual and startling.

Secondly, they used their own minds and went to the authorities that were quoted, to see whether the speaker had any warrant for his interpretation. They did not go to fortify a prejudice but to verify a statement. This is the proper attitude of the Christian worshiper. Alas, when a congregation merely listens or pays attention only to diction and elocution. Preaching ought to challenge the soul, not to titillate the palate. Alas, when the preacher cannot be heard because men say he is venturesome.

Thirdly, when convinced of the truth they accepted and acted upon it. They were sincere. Religion was vital to them.

There was trouble in Berea but it was handled in a different way. The Gospel had won a great triumph and the believers conducted themselves with quiet dignity in the presence of intrigue.

O God, give unto us the open mind which waits for further light from Thy Holy Word. Make us sincere and reverent. Grant that we may not easily be led astray but may wait for Thy leading. Help us to work the works of our Master in His spirit. Amen.

Thursday, 21st. Acts xvii. 16-34.

Paul had no intention of remaining in Athens, yet his brief sojourn in the great city, perhaps the most beautiful city on earth, was made memorable by his first address to a purely pagan audience.

The scene provoked him. Steeped in the idea that God is One, and that it is wicked to make a graven image, he found himself in a city where there were over three thousand images. Petronius said it was easier to meet a god in Athens than a man. Paul woke to the fact, however, that the men of Athens were keenly interested in religious and ethical questions, in the nature of the soul, the personality of God, the meaning of life. Some said that the gods, if they existed, had nothing to do with human affairs and that you could know nothing save through your senses; others, that in each man there was a spark of divinity. What moved him most, however, was the sight of an altar to an unknown god. The phrase haunted him.

On the Sabbath Paul preached in the synagogue on "Jesus, and the Resurrection." It is an interesting point. Paul stuck to a positive Gospel even when provoked by outward things. Some hearing of his message invited him to speak in the Areopagus. He began tactfully. "Men of Athens"—it was a great phrase. They were men and therefore worth while. "I perceive that you are god-fearing." Notice his tact and at the same time his genius. Had Paul been addressing Jews he would have commenced with the Scriptures. Here he builds on their consciousness of the mystery behind life and the authority of moral consciousness. He does not denounce, he tries to reach the heart. God was not unknown. God is everywhere. The sanctuary becomes holy to you as the place you set apart for God, but were there no sanctuary every place would be holy, for God is there. If we are God's offspring then He is not a stone.

The message won some. It did not speak directly of Jesus and yet it did speak of the Resurrection and of judgment, and some were led into the light.

Almighty God, in Whom "we live, and move, and have our being;" Whose offspring we are, help us to live worthily of our Father. May our thoughts of Thee be reverent. May our conduct be worthy. May we learn to be Christlike. May we by godly and faithful witness-bearing, win others to Thee. For Christ's sake. Amen.

Friday, 22nd. Acts xviii. 1-17.

Corinth was a fascinating city and appears to have held Paul as no other city up to this time. It was a seaport to which resorted the ends of the earth. It had a population of close upon half a million. It had two harbors. Overshadowing the city was a huge cliff, eighteen hundred feet high. It was a city of extremes, much wealth yet much abject poverty; many good people, yet others full of unrighteousness, wickedness, covetousness, envy, murder, strife, deceit, a grossly immoral city.

Paul's experience in the Jewish synagogue was typical and he therefore withdrew himself, but not before he had won many converts, including the president. He then had the great joy of being joined by his companions, who brought him cheering news, and set about helping him win his harvest. He had a vision which brought him great encouragement and led him to stay for eighteen months. Above all, he met with Aquila and Priscilla, devout Jews, who had been expelled from Rome, and who told him such stories of the great city that he had no rest until he found himself within its walls.

What was the year of Paul's arrival in Corinth? Only recently have we had ex-

ternal evidence confirming the Biblical narrative of Gallio being pro-consul, and now the matter is fixed beyond dispute. The Jews were expelled from Rome in 49 A. D. Paul arrived in Corinth in 50 A. D. It was a constraining of the Spirit which prompted Paul to preach in Corinth. "Woe is . . . . me if I preach not the gospel." Like Jeremiah when he cried, "I am in derision daily, every one mocked me. . . . . Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." So Paul was aflame. Would that we felt this inward urge to-day. It can only come as we discover Jesus Christ the risen Lord, as a Fact.

Great God, make Thy Son real to us. May we discover His personality as that of One beside us to-day, knowing all, ordering all, ruling all. May the "glory of God in the face of Jesus Christ" shine into our hearts. Amen.

Saturday, 23rd. Acts xviii. 18-28.

We cannot tell the precise significance of Paul's vow. He was evidently laboring under some great spiritual constraint, and his heart impelled him to seek Jerusalem and to discharge his vow in the presence of his own people. Although apostle to the Gentiles, Paul never disparaged his own people, or the oracles of God, or the Temple. He regarded Israel as God's minister to the race. He would fain have been anathema if Israel might be saved. And it was with such yearning that he returned to Jerusalem and on his way centered his ministry in the synagogues, trying to win his brethren to believe in Jesus the Christ Who had risen from the dead.

Our attention is now turned to an interesting personality. Apollos of Alexandria was destined to play an important part in the life of the Church. He was an eloquent preacher, speaking with warmth and passion, a clear and forceful thinker. He evidently had been imbued with the teaching of Philo about the Logos as the Divine thought or word clothing itself in nature and in the spirit of man. He had been made acquainted with the Christian religion, but knew it only in its main features as a glorified Judaism. He knew of baptism but only in the sense of John the Baptist. He probably brought into Christianity that new viewpoint about Jesus as the Incarnate Word which developed in Ephesus and which was ultimately laid hold upon and made all dominant in the Gospel of John.

Note the conduct of Aquila and Priscilla, those two beautiful characters who had lived and labored with Paul and drank so deeply of his spirit. Hearing Apollos and noting the limitations of his message, they did not criticise him, or throw suspicion upon him; they invited him home and in the give-and-take of Christian discussion told him more of the essential spirit of Christianity, and then sent him forth to do a still mightier work throughout Achaia. Even now there was danger of the main feature in Christianity being overlooked, for nothing was said about the baptism of the Holy Spirit, and you cannot have Christianity in your heart or in your church apart from the reception of the Holy Ghost. Make no mistake about this. Federation, inter-church movements, and such like may be sane and desirable efforts, but they mean nothing unless we restore the lost article to the creed of the modern church,—"I believe in the Holy Ghost."

O Thou Christ of God Who hast provided for me a door of hope, help me to go in thereat. Thou hast called me to live in a free world, to rejoice in abounding power; help me to possess myself of my heritage, and to live this day as one who can do all things in Him Who strengtheneth me. For Thy name's sake. Amen.

Sunday, 24th. Acts xix. 1-7.

Apollos had done a great work in Ephesus but there was something lacking among some of the members, and particularly in a brotherhood of twelve men whom Apollos had won for Christ. What was it? Was it a strange silence which prompted the question? Had the Ephesians become so spellbound by Apollos' oratory that they themselves had forgotten to speak of the Lord? Was it an absence of inward peace and joy which revealed their impoverishment? Something was lacking and Paul put his finger on the spot.

They may have read or heard of the Spirit of God, but were without the sense of a living and pervasive Presence. They had the outward marks of a Christian. They had repented and were evidently deeply contrite. They had been baptized but it was with water and unto a rigorous discipline rather than an exuberant life. They were lacking in spiritual experience. They were only on the threshold of Christianity. They needed a new baptism into the name, the Spirit, of the Lord Jesus.

Now the floodgates were open. The Holy Ghost came on them. Their tongues were untied, and they began to testify with a newborn enthusiasm. Let us beware of an emasculated Gospel. Christian men and women cannot afford to be ignorant of the baptism of the Holy Ghost. If their ministers have not brought the matter to their attention they should inquire into it for themselves. They must beware of criticising their ministers. The method of Aquila and Priscilla is the proper way of approach to a minister,—not criticism but conference. Ministers ought to make careful survey of the themes they handle, and if they have

failed to teach their people the significance of the gift of the Holy Ghost, they should master the doctrine, seek the gift, and then expound its nature to their people.

Our God and Father, we wait the fulfillment of the promise that Thou wilt grant Thy Holy Spirit to all who ask for His bestowal in the name of Christ. Let Thy Church be endued with His power. Grant unto all preachers an unction of the Holy One. For our Saviour's sake. Amen.

Monday, 25th. Acts xix. 8-20.

It was a small company on whom the Pentecostal blessing came, yet that company claimed authority for its Lord over all the earth. There were but twelve men in Ephesus on whom the gift of the Holy Ghost descended, but from that moment mighty Ephesus and the region round about were dominated by the Christian witness. Let us recognize the facts. A handful of spirit-filled men will Christianize a city and a state. A crowd of listeners to eloquent orations about Christianity will not cause a flutter in the ordinary life of a city. This is not exaggeration, it is fact.

Something was happening in Ephesus when charlatans began to ape Christians. The works of Christ were so potent that men thought the name must be magical. So it is, but not in their sense of the word. William Archer, the agnostic, is saying to-day that Christianity has been pulverized yet somehow persists, and this he calls a miracle. The mistake of the sons of Sceva is a mistake often made to-day. They thought that they could use the name without believing in it, just as men talk in a detached way about Christianity or Christian ethics or the social teaching of Jesus and expect to see it work. You cannot talk about Christianity effectively until Christ Himself is "in you, the hope of glory." Let every preacher, every teacher understand this. We must base our teaching on personal experience.

When the name of Jesus was magnified men made a bonfire of their emblems, charms, and spells. That name demands sincerity, hence confession was made; that name demands self-sacrifice and whole-hearted devotion, hence treasures were burned. It costs something to be a Christian. We must embrace the Cross. When this happens, the Word will grow mightily.

O Saviour, Thou art Lord. To Thee we bend our knees. For Thy sake we abandon all! Come Thou, and dominate our lives, control our actions, reveal Thy power through us. Amen.

Tuesday, 26th. Acts xix. 21-41.

Ephesus was the largest city Paul had seen and the most important city in Asia Minor. In three years Paul has made Christianity the chief subject of conversation, and the most disturbing factor in the life of the community. And now the great apostle is fired with a desire to visit Rome. If only he can capture the metropolis of the world! And why not? What an audacious dream!

While laying his plans he found himself in a turmoil. Vested interests began to bestir themselves as they had done in Philippi. Look at the picture. A man laboring with his hands from morning until evening, then going to a lecture hall and delivering addresses or visiting from house to house and addressing social groups until the night was far advanced; helping the poor and unfortunate as much as lay in his power, exercising a gracious healing ministry over many who were sick. Encountering opposition, he never quavered, never compromised. The sons of Sceva and all their clan must make a clean sweep of all that interfered with spiritual living.

Not flinching even from prison for the sake of faith, Paul at last finds himself involved in a trades dispute. So many are forsaking idol worship that the silversmiths cannot sell their wares, and men will tolerate almost anything save what affects their purses. The riot became serious. Beginning with the tradesmen it spread to those who knew nothing of the quarrel. The city officials had to intervene to quell the disturbance, and it seemed desirable that Paul should proceed at once to the carrying out of his plans to go elsewhere. For the moment it looked as though his work might be ruined. Disturbing news came from Corinth also. But Paul must learn that, after all, the cause belongs to the Lord Himself. No man is indispensable, and each man can build on the promise, "My word . . . . shall not return unto me void." So Paul wins his triumph in his own soul as he says, "Your labour is not in vain in the Lord."

Almighty God, we thank Thee that Thou rulest in the earth, and that the kingdom and the power and the glory belong unto Thee. Help us to be faithful, doing the work Thou hast committed to us as those who believe that nothing shall be lost which Thou hast blessed. For Christ's sake. Amen.

Wednesday, 27th. Acts xx. 1-11.

These verses cover one of the most interesting periods of Paul's life. Reading them in connection with such of his letters as are found in the New Testament, we can piece together the details of the apostle's life and the conditions prevailing in the churches of Macedonia. We notice that Paul was laboring under a great strain. He was in ill health and sorely needed medical care. He was distressed because of the happenings in the churches. He had many and unscrupulous foes who sometimes

spoke disparagingly of him and extolled men like Apollos; at other times they actually insinuated that he was neither honest nor honorable; again they perverted his words and said he condoned what he really repudiated. At this very time the apostle's life was in danger and men had determined to put him away.

We note again that these days were momentous in that during them Paul wrote those great letters, like the Romans and Corinthians, which have dominated the thought and inspired the faith of Christendom.

Another view of the time brings vividly before us Paul's capacity for friendship. Note the names of those who ministered to him, and who shared in his travels and missionary efforts. Note the names of his friends who had returned from Macedonia and Asia Minor to Rome. Paul was a great lover; loyal to the brotherhood he evoked passionate attachments. He was the best loved, and at the same time the best hated man in Christendom.

Observe his zeal for the poor of his own people and the scrupulous honesty which made him take seven men with him as guardians of the funds contributed by the churches in Macedonia for the brotherhood in Jerusalem.

Note also the order of worship in the Christian Church. Paul, like the other apostles, observed the Jewish Sabbath, but in addition he observed the Lord's Day. The Church assembled after the day's work was ended, listened to a sermon, then partook of the love feast and concluded with the communion service. It was not sacerdotal. It was a communal act, simple, reverent, praiseful, symbolical, prophetic,—to "shew the Lord's death till he come."

Our Father, grant that Thy light may penetrate to the innermost parts of our being. May we be cleansed, illumined, made glad by Thy Spirit's presence. Help us to cleave joyously unto Thee. Teach us the sufficiency of Thy grace. Help us to triumph over our depressions. May we rejoice in the Lord at all times. Amen.

Thursday, 28th. Acts xx. 13-23.

We know how strong were the attachments between Paul and his friends. We have a further and touching disclosure of this in his address to the Ephesian elders. But there are times when a man must be alone, and Paul finding himself "bound by the Spirit," a captive impelled on a course which will end in imprisonment and it may be death, first seeks solitude in order that he may commune with his Lord and acquire strength for the approaching hour.

It is impossible to read Paul's address to the Ephesian elders without emotion. It reveals his soul. It is charged with sacred intimacies. Its appeal is based on loyalty not only of speech but of life. It is a great thing for a man to be able to appeal from his public utterances to his personal life. Paul never flinched from investigation of his private life. He had been a minister without reserve. All he knew, all he felt, he had imparted to those to whom he had been sent.

There is another note in his appeal, a reference to his lowliness of mind, a striking phrase for a man of that age. Humility was not a popular virtue. Yet this is the one outstanding feature in the apostolic witness. Paul is never his own master but always a man who has been sent with a message, and is imbued with the compassionate solicitude of Him Who sent him. And Paul always remembered that his message belonged to each man whom he met. It was always a great message, and ennobled him who delivered it and him who heard it. Hence you see the apostle moving from house to house as a royal ambassador.

Such a message and so delivered demands response. And there is but one response, "repentance toward God and faith toward our Lord Jesus Christ." This is the core of Christianity. No criticism can affect it. Get right with God,—here is the key to happy, harmonious living. He who is right with God instinctively seeks the hand of his brother. Trust our Lord Jesus Christ,—here is the key to sweet companionship, to joyous victory over all temptation, and over death and the grave.

O God, help us to be faithful in our stewardship of the Gospel. Keep us loyal in heart toward our Lord. Help us to get right with Thee. Guard our hearts from wandering; may we become established in Thy love. For Christ's sake. Amen.

Friday, 29th. Acts xx. 24-38.

What was the secret of Paul's power as a preacher? It lay in his sense of responsibility. Preaching was not a matter of oratory, or an opportunity for the discussion of religious and ethical problems. It was a matter affecting a man's life. Each member of the congregation counted. Paul was responsible for each man's life. He held a secret concerning each man within his soul and must regard it as a trust. His integrity was involved in holding nothing back from the man concerned.

What was the secret of Paul's power as a missionary? It lay in his sense of Divine constraint. He heard a voice behind him saying, "This is the way, walk ye in it," and therefore he went forward unflinchingly, knowing that death might come, but the ultimate experience would be "at home with the Lord." Therefore in nothing was he affrighted by the adversary.

What was the secret of Paul's power as a pastor? It lay in the shepherdly instinct

which led him to warn of danger. This is the motive which has constrained him to call these "overseers of the flock." This is the motive revealed in ver. 29. The flock is the prime concern of the shepherd. The Church is a sheepfold. Its portals are stained with the blood of the Good Shepherd Who gave Himself as a Ransom.

What was the secret of Paul's power as a saint? It lay in the impulse to give rather than to get. Like the Lord Himself, Who "came not to be ministered unto, but to minister," so Paul gave all and took nothing, not even his dues, from others.

O Thou Great Shepherd of the sheep Who didst give Thine all for their rescue and safety, we beseech Thee to fill us with like compassion. Help us to give ourselves to others, holding nothing back. Grant us grace that at the end we may know that we have wronged no one, defrauded no one of his heritage in the Gospel. Amen.

Saturday, 30th. Acts xxi. 1-14.

Note the heroic temper of the apostle. We left him in tears commending his brethren to God and to a solemn charge, because bonds, imprisonment, and even death appeared to be waiting just ahead of him. But now we see him landing in Tyre where he must stay for a week, and we shall be eager to observe how he occupies his time. "He sought out disciples." He did not wait to be discovered. He did not feel that he could detach himself from his mission. He had something in his possession which belonged to the man next him, and he would not defraud that man of his due. So a week in Tyre is not an opportunity for rest and sightseeing, but for searching out the flock. And now we see him in Ptolemais where he can spend but one day, yet that day was made to count.

The sojourn in the house of Philip is full of interest. It links us with the past. Twenty years have passed since Philip completed his missionary effort. Wonderful results accrued from Philip's preaching, and now he and his talented daughters have succeeded in establishing a great Church in Cæsarea, with branches in all directions. Philip was a soul winner. How the heart of Philip glowed as Paul told of the triumph of the Gospel among the Greeks!

Warning on warning came to Paul, but should such a man as he quail before death? He would not rush headlong into danger, but on the other hand, if this were the way for him to go (and already he knew himself "bound by the Spirit") he would gladly journey forward. "I am ready . . . . to die at Jerusalem for the name of the Lord Jesus." Paul was under orders, he was blessed if he followed in the path of duty.

Our Father, we pray for fidelity of soul. It is so easy to be afraid. We pray for courage to do our duty whatever the apparent risks. Grant us that inward peace which is born of faith and hope. Help us to be loyal at all times and in all places. Amen.

Sunday, 31st. Acts xxi. 15-40.

Paul finds himself in a difficult situation. He has seen the hardening of the lines as between those who believe that Christianity is a Jewish sect, and those who know it to be a universal religion built on the free grace of God. He will be no party to schism. While he will not surrender one particle of the right of each man to come to God, he himself was born a Jew, and exults in the fact and will neither criticise nor disparage his own people. This was one of the factors prompting him to make the collection in Greece and Asia Minor, for the poor Jewish Christians in Jerusalem. And he has felt a constraint of soul impelling him to try to conciliate the brethren in Judæa which could not be resisted, although everyone had warned him of his danger.

When he presents his offering and recounts the story of the triumphant Christ, James and the rest profess to be glad and would give glory to God. Just how sincere and wholehearted James was, we cannot judge. For immediately Paul is challenged to placate the party in the Church which was first Jew then Christian, the ritualistic party which had shown no scruple in maligning Paul, which would rather destroy a church than abandon a prejudice, which could be angry with God Himself if He dared accept those outside their prescribed circles. It was an evil thing which James suggested, and might have resulted in the murder of this wonderful servant of Christ.

I know of nothing greater than the response of Paul to the humiliating proposal. Yes, he will go and purify himself with these humble men. He would become anything if he could only win men to Christ. He poured contempt on all his pride. The only thing he would not do was to allow his act to be construed into a surrender of the freedom of the Gentile Church. Here he was adamant, but as touching himself he would gladly kiss the dust for the sake of peace. Oh, the shame of it! And these very men who had persuaded James to such a course were the very men to precipitate the riot! No wonder there had to be a bursting of the bands!

Almighty God, do Thou show light unto them that are groping in darkness. If any know not which way to turn, send Thou the beam of light which will show the way Thou Thyself hast worked out. We will have no way of our own; we will not venture to take counsel upon equal terms with God. We will say alway, "The will of the Lord be done." Amen.